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THE BOOK OF BOOKS

The King James Version of the
English Bible, Abridged and Ar-
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for Younger Readers, by

WILBUR OWEN SYPHERD

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*My Masters, there's an old book you should con
For strange adventures, applicable yet
'Tis stuffed with*

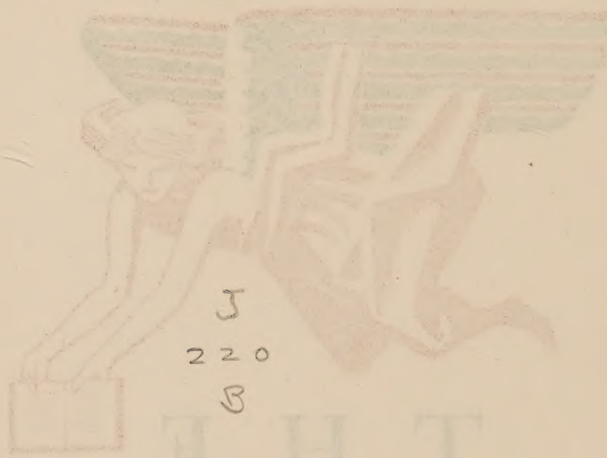
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THE BOOK OF BOOKS

The King James Version of the
English Bible, Abridged and Ar-
ranged with Editorial Comments
for Younger Readers by
WILSON OWEN SYTHED

11-8-63

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FIRST EDITION

Foreword

SOMEWHERE IN EVERY HOME, there is a copy of the most widely distributed book in the world, the Bible. Millions of copies are printed every year. Everybody knows of the book and almost everybody, in the press or the pulpit or the market place, talks about it. But many people do not read it. Many others, if they do read it, do not yet understand it; nor do they realize that this is a great book of literature as well as of religion. It is a pity that such a book as this, so full of human interest, so universal in its religious significance, should be a closed book to many modern readers, especially to young people in the home, the school, and the college. To make this book better known and better understood by English-speaking boys and girls is the purpose of this edition of the Bible.

Between the covers of this volume, will be found a substantial part of the writings of the Old Testament and the New Testament which every educated boy or girl should know — not all of the great literature of the Bible, of course, for this is a book of selections. But this much may be said — if a person knows only what he will find here, he has in his possession a vast treasure of ancient song and story; and, furthermore, in the form of the classic King James Version, from which these selections are taken, he has been introduced to one of the enduring masterpieces of English literature.

The role of the editor in the preparation of this collection of prose and verse has been a humble one. He has selected those parts of the Bible which in his judgment, and in that of wise friends, should be most interesting and most valuable to his readers. He has also used his own judgment mainly in deciding whether certain doubtful passages should be printed as prose or as verse. The dividing line between the two is often very thin. Some selections which are here printed as verse might well remain in the traditional prose form of the King James Version; and other selections which appear as prose might perhaps better be printed as verse. The introductory comments are designed to make the selections understandable, interesting, and above all, significant as parts of a body of lasting world literature.

Although the editor holds himself responsible for the final form of both text and comment, he feels himself bound to acknowledge with gratitude the unselfish assistance that he has received from sympathetic friends. Especially he wishes to record his obligations to Harry Morgan Ayres of Columbia University and Finley Foster of Western Reserve, and to his colleagues in the University of Delaware, Cyrus L. Day, and John H. Powell, from whom he has received most pertinent and wise counsel.

W. O. S.

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Contents

WHAT IS THE BIBLE?	3
CHART OF THE BOOKS OF THE BIBLE	6

THE OLD TESTAMENT

[Page 11]

HISTORICAL AND BIOGRAPHICAL NARRATIVE

[Page 15]

The Two Stories of Creation. <i>Genesis</i> , I and II	17
The First Story. I and II: 1-3	17
The Second Story. II: 4-25	18
The Fall of Man. <i>Genesis</i> , III	19
Cain and Abel. <i>Genesis</i> , IV	21
The Story of the Flood. <i>Genesis</i> , VI-IX	22
The Confusion of Tongues. <i>Genesis</i> , XI: 1-9	26
Abraham and his Wanderings. <i>Genesis</i> , XII-XIV, XVI-XXV: 10	27
Abraham Sets Out. XII: 1-9	28
Abraham and Sarah in Egypt. XII: 10-20	28
Abraham and Lot Separate. XIII	30
Abraham Rescues Lot from the Kings of Sodom and Gomorrah. XIV	31
Abraham, Sarah, Hagar, and Ishmael. XVI	32
Covenant between the Lord and Abraham. XVII	32
A Child is Promised to Sarah. XVIII: 1-15	34
Abraham, Lot, and the Sodomites. XVIII: 16-XIX	34
Birth of Isaac and Banishment of Hagar and Ishmael. XXI	37
The Sacrifice Story of Abraham and Isaac. XXII: 1-13	38
Isaac and Rebekah — Wooing and Marriage. XXIV	39
Death of Abraham. XXV: 1-10	42
Isaac and his Sons. <i>Genesis</i> , XXV: 19-XXVII: 40	42
Birth of Jacob and Esau. XXV: 19-26	43
Esau Sells his Birthright. XXV: 27-34	43
Jacob's Deception of Isaac. XXVII: 1-40	44
Jacob and Laban and Esau. <i>Genesis</i> , XXVII: 41-XXXIII	45
Jacob's Journey. XXVII: 41-XXVIII	46
Jacob Serves Laban for Leah and Rachel. XXIX: 1-30	47
Jacob and his Sons. XXIX: 31-XXX: 24	48
Jacob's Deception of Laban. XXX: 25-43	49
Jacob and his Family Leave Laban. XXXI	50
Jacob and Esau Meet Again. XXXII: 1-23	52
Jacob Wrestles with the Angel. XXXII: 24-32	53
Jacob and Esau are Reconciled. XXXIII	54
Jacob's Journey to Bethlehem and the Birth of Benjamin. <i>Genesis</i> , XXXV: 1-20	54
The Death of Isaac. <i>Genesis</i> , XXXV: 27-29	55
Joseph and his Brethren. <i>Genesis</i> , XXXVII-L	56
Joseph and his Dreams. XXXVII: 1-11	56

Joseph is Banished by his Brothers. XXXVII: 12-36	57
Joseph and Potiphar. XXXIX: 1-6	58
Joseph and Potiphar's Wife. XXXIX: 7-23	58
Joseph Interprets Dreams of the Butler and the Baker. XL	59
Joseph Interprets Pharaoh's Dreams and is Favoured by Pharaoh. XLI: 1-52	60
Famine in the Land. XLI: 53-57	62
The Sons of Jacob Come to Egypt. XLII	62
The Sons of Jacob Make a Second Journey to Egypt. XLIII-XLIV	64
Joseph Makes Himself Known to his Brothers. XLV: 1-28	67
Jacob and his Family go to Egypt. XLVI: 1-7, 28-34-XLVII: 1-28	68
The Death of Jacob. XLVII: 29-XLIX	70
Last Years of Joseph's Life in Egypt. L	74
The Bondage of the Israelites. <i>Exodus</i> , I: 7-14	75
Moses Adopted by Pharaoh's Daughter. <i>Exodus</i> , II: 1-10	75
Moses and the Burning Bush. <i>Exodus</i> , III: 1-6	76
Moses Commissioned to Deliver the Israelites from Egypt. <i>Exodus</i> , III: 7, 8, 19, 20 and IV: 1-12, 21-23	77
The Miracles of Moses and Aaron and the Plagues of Egypt. <i>Exodus</i> , VII: 1-6, 8-22; VIII: 1-13, 15-24; IX: 1-12, 22-26; X: 12-23; XI: 1-7; XII: 21-30	78
The Exodus of the Israelites. <i>Exodus</i> , XII: 31-42; XIV: 5-31	83
Moses and the Ten Commandments. <i>Exodus</i> , XIX; XX: 1-17	85
Aaron and the Golden Calf. <i>Exodus</i> , XXXII	87
The Death of Moses. <i>Deuteronomy</i> , XXXIV: 1-7	88
The Story of Balaam and the Ass. <i>Numbers</i> , XXII: 4b-35	89
Joshua Leads the People over Jordan. <i>Joshua</i> , I-III	91
The Siege of Jericho. <i>Joshua</i> , VI: 1-20	96
Joshua's Exploits against his Enemies. <i>Joshua</i> , VIII: 1-9	97
Joshua at Ai. VIII: 10-31	97
Joshua at Gibeon. IX-X: 11	99
The Sun and Moon Stand Still. X: 12-14	101
The Five Kings. X: 15-43	101
Jael and Sisera. <i>Judges</i> , IV	103
Abimelech and Jotham's Parable. <i>Judges</i> , IX: 1-57	104
Jephthah and his Daughter. <i>Judges</i> , XI	107
Samson. <i>Judges</i> , XIV-XVI	110
Samson's Riddle. XIV	112
Samson and the Philistines. XV: 1-19	113
Samson at Gaza. XVI: 1-3	114
Samson and Delilah. XVI: 4-20	114
Samson's Death. XVI: 21-31	115
Saul, Jonathan, and David. <i>1 Samuel</i> . IX-XXXI: 6	116
Saul is Proclaimed King by Samuel. IX-X: 24	117
Warfare against the Philistines. XIII: 1-4 and XIV: 19-46	120
David before Saul. XVI: 14-23	122
David and Goliath. XVII: 1-11 and 32-58	122

Hostility of Saul toward David and the Friendship of Jonathan for David. XVIII-XXIV; XXVI-XXVII: 1-4	124
David and Abigail. XXV: 2-42	135
Saul and the Witch of Endor. XXVIII: 3-25	137
The Death of Saul. XXXI: 1-6	138
David and Uriah and Nathan's Parable. 2 <i>Samuel</i> , XI-XII: 10	138
David and Absalom. 2 <i>Samuel</i> , XV-XVIII	141
Absalom's Rebellion against David. XV	141
Ahitophel and his Counsel. XVII: 1-23	143
The Death of Absalom. XVIII	144
The Death of David. 1 <i>Kings</i> , II: 1-10	146
Solomon the Wise King. 1 <i>Kings</i> , II: 12-III; IV: 21-34; X: 1-13, 24-29	146
The Beginning of the Reign of Solomon. II: 12-III; IV: 21-34	147
Solomon's Judgment between the Two Women. III: 16-28	149
Solomon and the Queen of Sheba. X: 1-13	150
The Wealth of Solomon. X: 14-29	151
Elijah and Elisha. 1 <i>Kings</i> , XVII-2 <i>Kings</i> , IX	152
Elijah at the Brook Cherith. 1 <i>Kings</i> , XVII: 1-16	152
Elijah and the Prophets of Baal. 1 <i>Kings</i> , XVIII: 17-46	153
Elijah, Naboth and the Vineyard, and Jezebel. 1 <i>Kings</i> , XXI	155
Elijah's Ascent to Heaven. 2 <i>Kings</i> , II: 1-12a	156
Miracles of Elisha.	157
Healing the Waters. 2 <i>Kings</i> , II: 19-22	157
Destruction of the Mocking Children. 2 <i>Kings</i> , II: 23-24	157
Multiplying the Widow's Oil. 2 <i>Kings</i> , IV: 1-7	157
Curing Naaman of his Leprosy. 2 <i>Kings</i> , V: 1-27	157
Causing the Iron to Float. 2 <i>Kings</i> , VI: 1-7	159
Elisha, Jehu, and Jezebel. 2 <i>Kings</i> , IX	159
Hezekiah and Sennacherib. 2 <i>Kings</i> , XVIII: 1-15, 17a, 28-37; XIX: 1, 2, 6, 7, 20-37	161
The Capture of Jerusalem. 2 <i>Kings</i> , XXV: 1-21	164
The Rebuilding of Jerusalem. <i>Nehemiah</i> , I: 1-11; II: 1-8, 17, 18	166
Miraculous Events in the Life of Daniel. <i>Daniel</i> , II-IV, V, VI: 1-23	167
Nebuchadnezzar and Daniel. II-IV	168
Belshazzar and Daniel. V	174
Daniel in the Den of Lions. VI: 1-23	176

THE SHORT STORY

[Page 181]

Ruth	181
Esther	186
Jonah	194

POETRY

[Page 199]

LYRIC POETRY

The Book of Psalms	202
Psalm I — The Blessedness of the Righteous and the Misfortune of the Wicked	204

Psalm VIII — The Greatness of the Lord	204
Psalm XIX — The Heavens Declare the Glory of God	205
Psalm XXIII — The Lord is my Shepherd	206
Psalm XXIV — The Earth is the Lord's and the Fulness Thereof	206
Psalms XLII and XLIII — As the Hart Panteth after the Water	207
Brooks	207
Psalm XLVI — A Very Present Help in Trouble	209
Psalm LI — The Prayer of a Contrite Heart	210
Psalm XC — "A Dirge of Humanity"	211
Psalm XCV — A Song of Exultation and Worship	213
Psalm CIII — The Lord is Merciful and Gracious	213
Psalm CIV — "Of Nature and of Nature's God"	215
Psalm CXXI — I will Lift up Mine Eyes unto the Hills	217
Psalm CXXVI — The Captivity of Zion	218
Psalm CXXXVII — By the Rivers of Babylon	218
Psalm CL — A Call to Prayer	219
The Song of Moses. <i>Exodus</i> , XV: 1-21	220
The Song of Deborah. <i>Judges</i> , V	222
The Lament of David. 2 <i>Samuel</i> , I: 17, 19-27	226

DRAMATIC POETRY

The Book of Job	228
The Prologue — The Testing of Job by Satan. I and II	229
Job's Initial Cry. III	231
The First Speech of Eliphaz in the Symposium. IV and V	233
Job's Reply to Eliphaz. VI and VII	236
The First Speech of Bildad. VIII	239
Job's Reply to Bildad. IX and X	241
The First Speech of Zophar. XI	244
Job's Reply to Zophar. XII-XIV	246
Job's Final Defense. XXXI: 5-40	251
The Speech of Jehovah. XXXVIII-XL: 1-14	253
Job's Reply to Jehovah. XLII: 1-6	258
The Epilogues. XLII: 7-17	258

DIDACTIC POETRY

The Proverbs	260
Instructions to a Youth. III	260
Praise of Wisdom. VIII	263
Wise Observations for Right Conduct. XV and XXII	265
Praise of a Good Woman. XXXI: 10-31	269

THE ESSAY: ECCLESIASTES

[Page 275]

Ecclesiastes	276
The Emptiness and Falsity of Life. I	276
Hope for the Good Man Amid the Vanities of the World. II and III	277
Disillusionment in Life. IV	279
Exhortation toward Right Conduct. V	280
The Meaning of Life. VI	281

Proverbial Comments and a Plea for Moderation. VII	281
The Ways of Men and of God in this World. VIII-X	283
Last Words of the Preacher — The Whole Duty of Man. XI and XII	285

THE WRITINGS OF THE PROPHETS

[Page 291]

ISAIAH: THE FIRST ISAIAH

The Call of the Prophet. VI: 1-12	295
An Exhortation to Repentance. I	295
The Coming of the Lord's Kingdom. II: 1-21	298
The Judgment of the Lord. III: 12b-26; V: 8-30	300
Joy over the Birth of the Child. IX: 2-7	302
The Forbearance of the Lord. IX: 8-X: 4	303
The Redemption of Israel. XI	304
The Destruction of Babylon and the Triumph of Israel. XIII-XIV: 1-27	305
Judgment on Egypt. XIX	309

JEREMIAH

The Call of the Prophet. I: 4-19	311
Lamentation for the Sins of the Jews. IX: 1-22	312
The Prosperity of the Wicked. XII	314
The Story of Jeremiah and Baruch. XXXVI	316
Judgment against Babylon and Chaldea. L and LI: 1-58	318

EZEKIEL

The Call of the Prophet. I and II: 1-5	324
Symbols of the Siege and Fall of Jerusalem. IV: 1-8	326
Worship of Other Gods than the Lord God. VIII	326
The Fall of Tyre. XXVII; XXVIII: 1-19	327
The Valley of Dry Bones. XXXVII: 1-14	332

ISAIAH: THE SECOND ISAIAH

The Flourishing of the Kingdom of the Lord. XXXV	332
The Glory and the Power of the Lord. XL	334
The Redemption of Jerusalem. LII-LIII	337
The Glory of the Lord in Zion. LX	340

THE NEW TESTAMENT

[Page 347]

BIOGRAPHICAL NARRATIVE: THE GOSPELS

[Page 353]

The Life of Jesus: The Gospel according to St. Luke	355
The Birth and Childhood of Jesus. <i>St. Luke</i> , I and II	355
The Preaching of John the Baptist and the Baptism of Jesus. III: 1-22	361
The Temptation of Jesus. IV: 1-13	362
The Early Ministry of Jesus. IV: 14-44; V-IX: 50	362
Jesus and the Fishermen. V: 1-11	364
Jesus Speaks to his Disciples. VI: 20-49	366

Jesus and the Centurion. VII: 1-10	367
The Sower and the Seed. VIII: 4-18	369
The Miracle of the Loaves and the Fishes. IX: 12-17	372
The Journey to Jerusalem. IX: 51-62; X-XIX: 28	373
The Good Samaritan. X: 30-37	375
Mary and Martha. X: 38-42	375
The Parable of the Rich Man. XII: 16-21	378
The Parable of the Prodigal Son. XV: 11-32	383
The Story of Lazarus. XVI: 19-31	385
Jesus and Zacchæus. XIX: 1-10	388
Jesus in Jerusalem. XIX: 29-48; XX-XXI	389
The Parable of the Vineyard. XX: 9-18	390
The Passion and Resurrection of Jesus. XXII-XXIV	392
The Last Supper. XXII: 7-38	393
Peter's Denial. XXII: 54-62	394
Jesus before Pilate and Herod. XXIII: 1-25	395
The Crucifixion. XXVI: 23-40	396
The Resurrection. XXIV	397

OTHER EXTRACTS FROM THE GOSPELS

The Visit of the Magi: The Gospel according to <i>St. Matthew</i> , II: 1-12	399
The Sermon on the Mount. <i>St. Matthew</i> , V-VII	399
The Wise and the Foolish Virgins. <i>St. Matthew</i> , XXV: 1-13	403
The Parable of the Talents. <i>St. Matthew</i> , XXV: 14-30	404
The Last Words of Jesus to his Disciples: The Gospel according to <i>St. John</i> , XIII-XV	405

HISTORICAL NARRATIVE: THE ACTS OF THE APOSTLES

[Page 411]

The Healing of the Lame Man. III: 1-21	412
Ananias and Sapphira. V: 1-10	412
The Conversion of Saul. IX: 1-22	413
Paul at Athens, Corinth, and Ephesus. XVII: 16-34; XVIII; XIX	414
Paul before Festus and Agrippa. XXV and XXVI	418
The Voyage to Rome. XXVII; XXVIII: 1-16, 30, 31	421

LETTERS: THE EPISTLES

[Page 427]

Paul to Philemon. <i>Philemon</i>	429
Christian Love. <i>1 Corinthians</i> , XIII	429
The Resurrection of the Dead. <i>1 Corinthians</i> , XV	430
Exhortation to the Romans. <i>Romans</i> , XII-XIV	432
The General Epistle of James. <i>James</i> , I: 1-11, 17-27; II-V	434

VISION: THE REVELATION OF ST. JOHN THE DIVINE

[Page 441]

Christ Appears to John in a Vision. I: 9-19	442
The Vision of the Six Seals. VI	442
The Great Red Dragon. XII	443
The Resurrection and the New Jerusalem. XIX-XXII	444

THE BOOK OF BOOKS

WHAT IS THE BIBLE?

FOUR LEADING QUESTIONS will no doubt occur to many a reader as he begins to read the stories, biographies, poems, and other writings that are printed here: What is the Bible? When was it written? Who wrote it? Why is it regarded as a great book of English literature?

The word "bible" comes from the Greek word "biblia," the plural of the word meaning "book." The plural form of the word was used because the writings of what we recognize as a single book came into existence as entirely separate books and not until centuries later were combined to constitute what we now call *The Bible*.

The books of the *Old Testament* are the sacred books or writings or scriptures of the ancient Hebrews and of modern Jews. Here are preserved the history, the religion, and the literature of the ancient Hebrews, a people who 2000 years ago created a great civilization. The books of the *New Testament* constitute the literature of the Christians of the first century of the new era. Here is related the story of the rise and development of Christianity under the leadership of Christ. These books of the New Testament were added to the writings of the Old Testament to form the Christian Bible which we read today. A third collection of writings, called the Apocrypha, also appears in one or the other of two forms in the complete modern Christian Bible. The books of the Apocrypha were written in the last three centuries of the era before Christ. Although these writings are quite similar to the writings of the Old Testament, they have been differently evaluated by religious denominations. The Hebrews have never regarded these books as part of their sacred scriptures. In the Roman Catholic Bible, they are printed in their appropriate places along with the other books of the Old Testament. In Protestant Bibles, if they appear at all, they are printed as a separate division between the two Testaments.

Most of the books of the Bible were written in Palestine. The Old Testament was written originally in Hebrew; the New Testament, in Greek, or, in part, it may be, in Aramaic, a Semitic dialect, which was the spoken language of Palestine in the time of Christ and presumably the language which Christ and his disciples used. The whole Bible has come down to us through two important languages, Greek and Latin. The Old Testament was translated from the Hebrew into Greek in the closing centuries of the era before Christ. The great Latin translation of the whole Bible was that made by Bishop Jerome at the end of the fourth century after Christ. This

is the so-called Latin Vulgate, the official Bible today of the Roman Catholic church.

Translations of the whole Bible into the various languages of Modern Europe have been made from the early Middle Ages down to our own times. The Wycliffe English Bible appeared in the fourteenth century; the famous Luther German Bible in the early sixteenth century; the King James Version and the Douai translation (the Roman Catholic English Bible) at the beginning of the seventeenth century. The English "Revised" Version appeared in 1885; the American "Revised" Version in 1901. Both are based on the King James Version. Several interesting and important English translations have also been made in the present century. The King James Version, however, still lives on as the Bible classic of English Literature.

The King James Version appeared in 1611. Before the middle of the seventeenth century, it had practically superseded all other Protestant English translations; and for three hundred years it has remained the standard version of the Bible for English readers. By the middle of the nineteenth century, it had become recognized not only as a great book of religion but also as a masterpiece of English expression.

The composition of the Bible covered a period of about 1000 years, approximately from 850 B.C. to A.D. 150. Some parts of the Old Testament, in one form or another, may have existed in writing long before 850 B.C. But, we have no reason to think that any of the books in the form in which they have been preserved were composed before the ninth century before Christ, that is, about the time of the Greek epics of Homer. The books of the New Testament may be dated much more definitely. None of them came into being before A.D. 50; and we are reasonably safe in saying that none of them was composed after A.D. 150.

We know very little about the authors of most of the books of the Bible. In the early centuries of Hebrew history, authorship was by no means the important matter that it is today. The writing itself, like the "play" in *Hamlet*, was the thing, not the person who was responsible for the actual composition. It was not until the late centuries of the era before Christ, when the editor, the compiler, the preserver of records came into existence, that a need for names of authors was felt. Then, the writings that had been handed down without names were ascribed to the famous men of earlier times. Thus we have books that were attributed to such national heroes as Moses, Joshua, David, Solomon. But, for most of the books of the Old Testament, such as *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joshua*, *Judges*, *Ruth*, *Samuel*, *Kings*, *Esther*, *Job*, the *Psalms*, *Proverbs*, *Ecclesi-*

astes, the *Song of Songs*, we know no authors. We can say that Moses may have been responsible for some of the writing of the first five books, that David may have written some of the Psalms, and that Solomon may have been responsible for some of the words of wisdom of the Proverbs. And we have definite authors for some of the writings of the Prophets — Amos, Hosea, Isaiah, Jeremiah, and Ezekiel, and the rest. The authors of the other books are unknown.

About the authors of the books of the New Testament, we have likewise very little information. To Luke, the Physician, are generally ascribed the *Gospel* of that name and the *Acts of the Apostles*. Paul is clearly recognized as the author of at least ten of the *Epistles*. To John Mark belongs the Second Gospel. The author of the Gospel according to St. Matthew is unknown. The three epistles bearing the name of John are connected with the Fourth Gospel in style and thought and were written either by the John who wrote that Gospel or by another person of the same school of thought. Much uncertainty prevails as to the identity of the men whose names are attached to the other books.

The English Bible, like all other enduring classics, is a book which appeals to people of all times. We are accustomed to say, for example, that Shakespeare's plays are not for one age, the age in which they were written, but for all time. Indeed, we think much more highly of Shakespeare's plays today than his contemporaries did in the late sixteenth and early seventeenth centuries. So, with the Bible and its noble English rendering, the King James Version. It is a great human document, a book of joys and sorrows, loves and hates, struggles of body and spirit, heroic and unheroic adventures. And, for English-speaking people, this book has been handed down in a version which has the characteristics of great English style — harmonious rhythms; natural, picturesque, and apt figurative expressions; simple, direct, clear Anglo-Saxon diction.

The humanness of the Bible is in the final analysis the essential feature of this English classic. Either in fact or in imagination, we can still share the experiences of the men and women of the Bible, even though they lived 1900 years or more ago, dwelt in a land far removed, and belonged to an alien race. The Bible has become a book of religion for millions of people of other nationality and speech than of these Semitic people. It has also, in translated forms, become a book of national literature for two other nationalities — German and English. For English-speaking people, at least, the Bible has become almost a household word. It has become a part of their spiritual consciousness. The Bible remains a book of living English literature.

T H E

THE OLD TESTAMENT

39 BOOKS

Historical and Biographical Narrative

GENESIS
EXODUS
LEVITICUS
NUMBERS
DEUTERONOMY
JOSHUA
JUDGES
I. II. SAMUEL
I. II. KINGS
I. II. CHRONICLES
EZRA
NEHEMIAH
DANIEL

THE
PENTATEUCH

The Short Story

RUTH
ESTHER
JONAH

Poetry

Lyric Poetry

THE PSALMS
THE SONG OF SONGS
LAMENTATIONS

Dramatic Poetry

JOB

Didactic Poetry

PROVERBS

The Essay

ECCLESIASTES

The Writings of the Prophets

ISAIAH
JEREMIAH
EZEKIEL

HOSEA
JOEL
AMOS
OBADIAH
MICAH
NAHUM
HABAKKUK
ZEPHANIAH
HAGGAI
ZECHARIAH
MALACHI

MAJOR
PROPHETS

MINOR
PROPHETS

B I B L E

THE NEW TESTAMENT

27 BOOKS

Biographical Narrative
The Gospels

MATTHEW
MARK
LUKE
JOHN

Historical Narrative
The Acts of the Apostles

THE ACTS

The Epistles or Letters

ROMANS
I. II. CORINTHIANS
GALATIANS
EPHESIANS
PHILIPPIANS
COLOSSIANS
I. II. THESSALONIANS
I. II. TIMOTHY
TITUS
PHILEMON
HEBREWS
JAMES
I. II. PETER
I. II. III. JOHN
JUDE

The Vision (Apocalypse)

REVELATION

THE OLD TESTAMENT



FOR CONVENIENCE SAKE the writings of the Old Testament may be classified into seven main divisions:

1 Historical and Biographical Narrative, comprising (a) the first five books of the Bible (the Pentateuch or the Laws of Moses or the Torah) plus *Joshua* and *Judges*, (b) the books of *Samuel*, *Kings*, *the Chronicles*, *Ezra*, *Nehemiah*, and *Daniel*.

2 The Short Story — *Ruth*, *Esther*, *Jonah*.

3 Lyric Poetry — the *Psalms*, the *Song of Songs*, *Lamentations*, and various single short poems, such as the *Lament of David*, the *Song of Deborah*, and the *Song of Moses*.

4 Dramatic Poetry — the *Book of Job*.

5 Didactic Poetry — the *Proverbs*.

6 The Essay — *Ecclesiastes*.

7 The Writings of the Prophets — *Isaiah*, *Jeremiah*, *Ezekiel*, and the Minor Prophets.

The books of the Old Testament cover almost the entire range of human interest and experience. The underlying purpose of all of these writings is to show the hand of Yahweh [Jehovah] in determining the history of the Hebrew people. The final result is an interpretation of the deep emotions and the profound thoughts of men and women of all ages.

The story of the Hebrew people starts with the oral traditions of the Hebrew tribes as they moved from their original home (Southern Arabia, most scholars think), wandered through the fertile lands east and west of the Jordan, settled (at least a part of them) in Egypt, and finally established themselves as a nation in what was called Canaan or Palestine. These oral traditions were naturally modified by the stories, customs, beliefs, and experiences of the peoples among or near whom they lived. These, we may believe, were chiefly the Babylonians and Assyrians, the Egyptians, and the inhabitants of Canaan whom they dispossessed. The early history of the Hebrews incorporated a great deal of such material, which is of the nature of myth, legend, folktale and thus lies on the borderland of authentic history. The whole book of Genesis and much of the Book of Exodus, for instance, are laden with this kind of material.

The amalgamation of the tribes of the Hebrews into a settled government evidently provided the impetus for the first conscious attempt to write a

connected history of the people. The earliest historical documents are thought by scholars to have been composed in Judea and Israel between 850 B.C. and 650 B.C. A great deal of the absorbing narrative material of the first five books of the Old Testament goes back to these primitive writings. After the Exile (586 B.C.–536 B.C.), writers who were concerned mainly with law and ritual wrote their own version of the history of their people. And finally all of these versions were incorporated, about 400 B.C., into what is now known as the Pentateuch (*Genesis, Exodus, Leviticus, Numbers, Deuteronomy*). The same general process went on with the books of *Joshua* and *Judges*. The books of *Samuel* and *Kings* also represent compilations of primitive narrative and later narratives, the books being completed after the Jewish tribes returned from the Exile.

The great series of Prophetic writings began with *Amos* (c. 750 B.C.) and closed probably with 2 *Zechariah* (Chapters IX–XIV), parts of which may be dated as late as the second century before Christ. Most of these books also represent compilations, about which there is great uncertainty as to date, author, and often meaning. The book of *Isaiah*, for instance, was certainly not the work of just the great prophet of the eighth century whose name it bears. Most scholars think that three major prophets are represented, in addition to other minor writers, dating from the eighth to the fifth centuries before Christ, one chapter (XXXIII) belonging perhaps to the second century.

To conclude, there are the poems, short stories, books of wisdom, final historical works — which belong to the period after the Exile, from the fifth to the second centuries before Christ, several of which books are of composite authorship.

Not until about 200 B.C., however, were these writings of the Hebrews recognized as a single book of literature, or, it might better be said, of religion. The first five books were early regarded as the authoritative sacred writings. These are the first books which were translated from Hebrew into Greek for the use of Greek-speaking Jews. About the other writings which now form a part of the Hebrew Bible, there was considerable difference of usage in the synagogue. It was not until about A.D. 100 (Council of Jamnia) that there was an official sanction of all of the books.

The Old Testament, as it now appears in the King James Version, is a book of religion for the Jews, a part of the book of religion of Christianity, and a great book of ancient literature for the whole world.

HISTORICAL AND BIOGRAPHICAL
NARRATIVE



THE SELECTIONS FROM the historical and biographical narrative of the Old Testament present a picture of ancient Hebrew life and thought. These writings live today because they reflect the experiences of men and women of all times.

Three main divisions of the material from the first book of the Bible are clearly recognized: mythical narrative, legendary history, and historical narrative. The stories of the first eleven chapters are entirely mythical. Here are explanations which the primitive Hebrews offered of social and religious institutions such as the Sabbath and marriage; of natural phenomena such as the rainbow and great floods; of the many different languages of the world. These narratives tell us about the creation of the world, the fall of man from his state of idyllic happiness in the Garden of Eden, the enmity between the two brothers Cain and Abel which led to the murder of Abel, the flood which destroyed all of the human race except the good man Noah and his family and prepared the way for a world of better people, and, finally, the vain attempt of the people to scale the heights of heaven, resulting in the confusion of tongues and the scattering of the people abroad upon the face of the earth.

The second division of *Genesis*, Chapters twelve to thirty-six, which includes the lives of the patriarchs, Abraham, Isaac, and Jacob, is the story of the beginning of the Hebrew nation, a legendary history of the attempts of the Hebrews, under the direction of Jehovah, to gain a foothold in the land. Here are found the stories of Abraham and Sarah and Lot, of the banished Hagar and her son, Ishmael, of the destruction of the wicked cities Sodom and Gomorrah, of the pillar of salt, of Abraham and the sacrifice of his only son Isaac, of the two brothers Jacob and Esau, of Jacob's serving fourteen years for Leah and Rachel, the daughters of Laban, of Jacob's dream and of his wrestling with the angel.

In the third division, Chapters thirty-seven to fifty, we approach nearer to what we recognize as authentic history. Here is related the narrative of an individual, Joseph, the banished son and brother, who rises to power in Egypt and succeeds in bringing prosperity to the whole family of Jacob, the ancestor of the Hebrew people and the founder of the nation.

Moses, the Lawgiver, is the hero of the narratives which are taken from the book of *Exodus*. He becomes the leader of the children of Israel in their

successful attempts to escape from bondage under the oppressive Egyptian Pharaoh. Here are related the narratives of his miraculous origin, his unique relation to *Yahweh*, the plagues with which Pharaoh's Egypt was afflicted, the establishment of the feast of the Passover, the exodus of the Israelites, the ten commandments, the worship of Aaron's golden calf, the death of Moses just before the entry into the Promised Land.

Under the leadership of Joshua, the people of Israel take possession of the land beyond the river Jordan. The stories relating to this great hero are a combination of folklore, myth, legend, and history — his leading the people dry-shod over the river, the siege of Jericho, the victorious overthrow of the city Ai, his exploits at Gibeon, the causing of the sun and moon to stand still, the fight against the five kings.

There follow the marvelous narratives from the book of *Judges* — the dramatic incident of the slaying of Sisera by Jael, the wife of Heber the Kenite, the exploits of Abimelech, Jotham's parable of the trees, the story of Jephthah and his daughter, and the adventures of Samson.

When we come to the stories of the three kings, Saul, David, and Solomon, related in the books of *Samuel* and *Kings*, we find ourselves for the first time in the field of recorded history. The period is, roughly speaking, about 1000 years before the time of Christ. The central figures are clearly recognized as historical. About these rulers of the Hebrew nation in its infancy, as about outstanding national leaders among other peoples, such as King Arthur and George Washington, much legendary material has grown — material which has helped to perpetuate their fame and to create for modern readers an abiding interest in their lives.

In these books of the Old Testament, we read of Samuel's miraculous selection of Saul as king, of Saul's warfare against the Philistines, of the boy David's playing on the harp to cure Saul's illness, of David's victorious fight with Goliath, of the strange hostility of Saul against David, of the friendship of Jonathan, the son of Saul, for David, of David's "Robin Hood" life as an outcast, of Saul and the Witch of Endor, of Saul's violent death by his own hand; of David's causing the death of Uriah in order to win Bathsheba, Uriah's wife, for himself, of Absalom's rebellion against David, of David's peaceful death after so stormy a career; of the wisdom of King Solomon and of his great possessions; of Elijah at the brook Cherith, of his victory over the prophets of Baal, of his ascent to heaven on a chariot of fire; of Elisha and Naboth and Ahab and Jehu and Jezebel; of Naaman the leper; of the exploits of Hezekiah and Sennacherib; and, finally, of the miraculous deeds of Daniel in the reigns of Nebuchadnezzar and Belshazzar. These are stories of adventure, of miraculous phenomena, of conquest, love, enmity, and friendship. It is an anthology of narratives about an ancient people, full of human interest for readers both of yesterday and today.

THE TWO STORIES OF CREATION

THE TWO STORIES of the creation of the world and of man stand at the very beginning of the Old Testament history of the Hebrews. The first story is a systematic account of the beginning of the world and of man. It tells us of the creation of heaven and earth, of day and night, of dry land and water, of grass and trees and fruit, of the sun and moon and the stars, of living creatures in the sea and on land, and finally of man himself. The seventh day, the Sabbath, was blessed as a day of rest. God is a being apart from men. The story is a product of the logical mind of the priests, rather than of the imagination of the individual man as in the second story.

The second story of the creation is much more primitive than the first story. It starts with the creation of man along with the earth and the heavens. Man is placed in the Garden of Eden. There grows everything necessary for life — and also two trees, the tree of life and the tree of the knowledge of good and evil. Of the fruit of the latter tree, man is commanded not to eat. Then God causes a deep sleep to fall upon the man, now called Adam, and out of a rib which he takes from him, He creates woman, the “help meet” for man. In this second story of the creation — an outgrowth of simple faith and childlike imagination — God is near to man.

THE FIRST STORY OF CREATION



IN THE beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firma-

ment: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights

in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of

the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

THE SECOND STORY OF CREATION

THESE ARE the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the

field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good; there is bdellium and the onyx stone. And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for



him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

The Fall of Man

THE PEACEFUL LIFE of Adam and Eve in the Garden of Eden is disturbed by

the serpent, an embodiment of the spirit of evil. Eve yields to the temptation of the serpent, eats of the fruit of the forbidden tree, and gives of the fruit to her husband. As punishment for this violation of his command, God ordains that the serpent shall crawl on the ground all the days of his life, that woman must suffer in bringing forth her children, that man must earn his living by the sweat of his brow, and that, finally, lest they should eat of the other tree of the Garden, the tree of immortal life, Adam and Eve must leave the Garden. From this story of the fall of man, springs the idea of "original sin."

NOW THE SERPENT was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it; neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves

aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

And the Lord God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the Lord God said unto the woman, What is this that thou hast done?

And the woman said, The serpent beguiled me, and I did eat.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in

sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living.

Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CAIN and ABEL

THE STORY OF CAIN and Abel illustrates many aspects of human experience which confronted the ancient Hebrews in their everyday life, such as individual possession of property, hostility between brothers, different occupations of members of the group, and banishment of a murderer from his people and his own country.

AND ADAM knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a

tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect. And Cain was very wroth and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the Lord said unto Cain, Where is Abel thy brother?

And he said, I know not. Am I my brother's keeper?

And He said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the Lord said unto him, Therefore whosoever slayeth Cain,

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vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch. And he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. And Lamech took unto him two wives; the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabel; he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal; he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron; and the sister of Tubalcain was Naamah.

And Lamech said unto his wives,

*Adah and Zillah, Hear my voice;
Ye wives of Lamech, hearken unto
my speech:*

*For I have slain a man to my
wounding,*

And a young man to my hurt.

*If Cain shall be avenged seven-
fold,*

*Truly Lamech seventy and seven-
fold.*

And Adam knew his wife again; and she bare a son, and called his name Seth. For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos. Then began men to call upon the name of the Lord.

The Story of the Flood

AMONG MANY PRIMITIVE peoples, there existed legends of a great flood which destroyed the greater part of mankind. Such legends have been handed down to us in the literatures of peoples of the ancient world. Best known to us are probably the Greek story of Deucalion and the Babylonian epic of Gilgamesh. According to the Greek story, Zeus wished to destroy the men of the Bronze Age. Deucalion, the son of Prometheus, and his wife took refuge in an ark which he had built. A great rain fell and destroyed all but a few inhabitants of the earth. After nine days and nights, the flood ceased. Deucalion made a sacrifice to Zeus. Then Zeus commanded Deucalion and his wife to throw stones over their heads. These stones thus became the men and women of a new world.

The Babylonian story is older, much older even than the Hebrew story. Utnapishtim, the hero, tells the story. Following the commands of the gods, he constructed a ship. Seeds of all kinds were taken aboard, as well as the members of his family and the beasts of the field. Then came the deluge, which lasted seven days. Utnapishtim sent out a dove, a swallow, and finally a raven, which found a resting place. Utnapishtim and his wife were blessed by the god Ea, who declared that these two human beings would hereafter be like gods.

The resemblance between these two stories and the Biblical story of Noah and the Ark is obvious. The only strikingly new feature of the Bible narrative, the element which lives vividly for us today, is the rainbow. This bow with its many colors marks for us cessation of rain and return of sunshine. To the ancient Hebrews, it was a sign of the covenant between Jehovah and

his people that never again would come a flood to destroy mankind. The lasting effect that this story of Noah and the Ark has had on the imaginations of creative writers is illustrated by the impressive twentieth-century mystery play entitled The Green Pastures, an attempt on the part of the author, Marc Connelly, to present certain aspects of the Christian religion in the terms of the everyday life of Negro believers.

AND IT CAME TO PASS, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.

These are the generations of Noah. Noah was a just man and perfect in his generations, and Noah

walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for thy meat.

Thus did Noah; according to all that God commanded him, so did he.

And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of

his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him. And the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth. And Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged. The

fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually; and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made; and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off. So Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more. And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth. And Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven

and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him; every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof,

shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between

me and all flesh that is upon the earth.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. These are the three sons of Noah; and of them was the whole earth overspread.

And Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years; and he died.

The Confusion of Tongues

THE STORY OF THE *Confusion of Tongues, or The Tower of Babel*, represents one of the earliest attempts to explain the origin of the different languages of the world.

After the flood, as the story tells us, "the whole earth was of one language, and of one speech." The people dwelt on a plain in the land of Shinar. There,

they soon became dissatisfied with what seemed to them a rather uneventful life, and they said to one another, "Let us build us a city and a tower whose top may reach unto heaven; and let us make a name lest we be scattered abroad upon the face of the whole earth." The Lord came down to earth, just as he did to the Garden of Eden, confused the language of the people, and scattered them abroad throughout the world.

The idea of attempting, for one reason or another, to climb to the upper reaches of the sky is a popular motive in the folklore of various peoples of the world. Access to the upper world is gained by, for instance, a sky-rope, a tree which stretches to heaven, a mountain, a tower, or a ladder. The Biblical story of Jacob's ladder may be thought of as a companion piece to the "tower" story of the Confusion of Tongues. On his journey to Padanaram to obtain a wife, Jacob had a vision, we recall, of "a ladder set up on the earth, and the top of it reached to heaven." We are reminded also of the Greek stories of the Titans, who rose against Uranus and were by him hurled from heaven, and of the Giants, who heaped Pelion upon Ossa to scale the heights of heaven and whom Zeus, with the aid of Hercules, overthrew.

AND THE WHOLE EARTH was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name,

lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth. And they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.

ABRAHAM and His Wanderings

IN THE STORY of Abraham, as told in Chapters XII to XXV of the book of Genesis, the ancient Hebrew writers have set forth the beginnings of their religion and of their national life.

In the figure of Abraham they have created a semi-legendary character whose single-minded loyalty to his God and whose primitive simple virtues of courage, faithfulness, and unselfish leadership, are set as an ideal before the Hebrew people. The Abraham story is for the Hebrews a great national epic, which helps to build in them that religious consciousness which is so important a part of their national history. Abraham was chosen by Yahweh [Jehovah] to be the founder of a family and of a nation. With his wife, Sarah, his nephew Lot, and "the souls that they had gotten in Haran," Abraham journeyed from Ur of the Chaldees into the land of Canaan. This is to

become the home of the Hebrews, later called the Israelites, and here the religion of Yahweh is to gain supremacy over all other religions of the people of the new land.

Abraham's first noteworthy act was his building of an altar unto the Lord in a mountain on the east of Bethel. Soon after the arrival of the Hebrews in Canaan, a famine in the land forced them to go down into Egypt to sojourn there. Compelled ere long to leave this new land, Abraham journeyed toward the south to Bethel. There Abraham and Lot separated. Lot chose the plain of Jordan and Abraham elected to dwell in the land of Canaan. Here the Lord made a covenant with Abraham and promised the land to him and his seed forever.

Throughout his life Abraham remained true to the covenant and to his faith in the Lord. The legendary narrative which follows tells of Abraham's rescue of Lot from the Kings of Sodom and Gomorrah and of the destruction of those wicked cities; of the jealousy of Sarah for Hagar, her maid, and of the banishment of Hagar's son Ishmael; of Abraham's fidelity to Yahweh in being ready to sacrifice his only son Isaac and of the substitution of an animal for the human victim; and finally of the marriage of Isaac and Rebekah, from which union is to spring Jacob, the father of the twelve tribes of Israel.

ABRAHAM SETS OUT

NOW THE LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee,

and curse him that curseth thee; and in thee shall all families of the earth be blessed.

So Abram departed, as the Lord had spoken unto him; and Lot went with him. And Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land. And there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south.

ABRAHAM AND SARAH IN EGYPT

AND THERE WAS a famine in the land. And Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister,



that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh; and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake. And he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the Lord plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife. Now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him; and they sent him away, and his wife, and all that he had.

ABRAHAM AND LOT SEPARATE

AND ABRAM went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai, unto the place of the altar, which he had made there at the first. And there Abram called on the name of the Lord.

And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together; for their substance was

great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the Canaanite and the Perizzite dwelt then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, and it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.

But the men of Sodom were wicked and sinners before the Lord exceedingly.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came

and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

ABRAHAM RESCUES LOT FROM THE
KINGS OF SODOM AND GOMORRAH

AND IT CAME TO PASS in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in their mount Seir, unto Elparan, which is by the wilderness. And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar). And they joined battle with them in the vale of Siddim, with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar, four kings with five. And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the



mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner. And these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and

said, Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich; save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Memre; let them take their portion.

ABRAHAM, SARAI, HAGAR, AND
ISHMAEL

NOW SARAI, ABRAM'S WIFE, bare him no children; and she had a handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes:

the Lord judge between me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren. And she called the name of the Lord that spake unto her, Thou God seest me. For she said, Have I also here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered. And Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

COVENANT BETWEEN THE LORD
AND ABRAHAM

AND WHEN ABRAM was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk be-

fore me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face. And God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee — every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from

his people; he hath broken my covenant.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and I give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? And shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham.

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his

son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

A CHILD IS PROMISED TO SARAH

AND THE LORD appeared unto him in the plains of Mamre. And he sat in the tent door in the heat of the day. And he lifted up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts. After that ye shall pass on; for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah

after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

ABRAHAM, LOT, AND THE SODOMITES

AND THE MEN rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Perad-

venture there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak. Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord. Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once. Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham; and Abraham returned unto his place.

And there came two angels to Sodom at even. And Lot sat in the gate of Sodom; and Lot seeing them rose up to meet them, and he bowed himself with his face toward the ground. And he said, Behold now,

my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter; and they called unto Lot, and said unto him, Where are the men which came in to thee this night? Bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man. Let me, I pray you, bring them unto you, and do ye to them as is good in your eyes; only unto these men do nothing, for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge; now will we deal worse with thee than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great; so that they wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides? Son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place;

for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here, lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him, and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die. Behold now, this city is near to flee unto, and it is a little one. O, let me escape thither (Is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar. Then the Lord

rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the Lord, and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth; come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night; and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father; let us make him drink wine this night also, and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also; and the younger arose, and lay with him;

and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. And the first-born bare a son, and called his name Moab; the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi; the same is the father of the children of Ammon unto this day.

BIRTH OF ISAAC AND BANISHMENT OF HAGAR AND ISHMAEL

AND THE LORD visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was a hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? For I have borne him a son in his old age. And the child grew, and was weaned; and Abraham made a great feast the same day that Isaac was weaned.

And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of

his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away. And she departed, and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot. For she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest. Now therefore swear unto me here by God, that thou wilt not deal falsely with

me, nor with my son, nor with my son's son, but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. And Abraham said, I will swear. And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it, but to day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because there they sware both of them. Thus they made a covenant at Beersheba; then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God. And Abraham sojourned in the Philistines' land many days.

THE SACRIFICE STORY OF ABRAHAM AND ISAAC

THIS STORY is told by the Hebrew writer to illustrate the importance of obeying the commands of Yahweh. It is one of the many human-sacrifice stories in both history and fiction. The custom of human sacrifice seems to have been widespread among the peoples

of the ancient world and it has existed even in modern times. In the story of Abraham and Isaac, an animal is substituted for the human victim and Isaac is saved from the knife. For this act of obedience Yahweh blesses Abraham and confirms his covenant with him.

A second Old Testament story, that of Jephthah and his Daughter, related in the eleventh chapter of the Book of Judges, is a companion piece to the story of Abraham and Isaac. The Abraham and Isaac story illustrates the importance of obedience to the commands of Yahweh; the Jephthah and his Daughter story, the necessity for the fulfillment of a vow.

Of the many similar stories in other literatures of the world, the closest parallel to these two Bible stories is the Greek story of Agamemnon and Iphigenia. The time is that of the Trojan War. The Greek fleet was becalmed at Aulis. In order to obtain favorable winds, Agamemnon had to perform the vow which he had made to Artemis in the year of Iphigenia's birth that he would sacrifice to the goddess the most beautiful thing that might appear during the year. Iphigenia was born in that year, but Agamemnon refused to sacrifice her. Now, many years later, he realized that he must carry out his vow. He sent for Iphigenia, on the pretext that she was to marry Achilles. When he was about to slay his only child, the goddess intervened, substituted an animal, and took the daughter away with her to serve as her priestess among the Taurians. The substitution of the animal victim is the most striking parallel between this story and that of Abraham and Isaac; the vow to sacrifice the most beautiful thing that should appear during the year is paralleled by the vow which Jephthah made that if he should be successful in battle he would sacrifice to the Lord "whatsoever cometh forth of the doors of my

house to meet me, when I return in peace from the children of Ammon."

The theme of human sacrifice receives its most significant treatment in the New Testament story of the sacrifice of Christ on the Cross. Christ, the son of God, presents himself as a willing sacrifice for the salvation of the people.

AND IT CAME TO PASS after these things, that God did tempt Abraham, and said unto him, Abraham.

And he said, Behold, here I am.

And God said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father.

And he said, Here am I, my son.

And Isaac said, Behold the fire and the wood; but where is the lamb for a burnt offering?

And Abraham said, My son, God will provide himself a lamb for a burnt offering.

So they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham.

And he said, Here am I.

And the angel said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and looked and behold behind him a ram caught in a thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

ISAAC AND REBEKAH — WOOING AND MARRIAGE

AND ABRAHAM WAS OLD, and well stricken in age: and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land. Must I needs bring

thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath; only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand. And he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water; and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac, and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to

Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her. And she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my Lord. And she hastened, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and said, Whose daughter art thou? Tell me, I pray thee. Is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth. I being in the way, the Lord led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban. And Laban

ran out unto the man, unto the well. And it came to pass, when he saw the earring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man. And, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the Lord. Wherefore standest thou without? For I have prepared the house, and room for the camels. And the man came into the house. And he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat. But he said, I will not eat, until I have told mine errand. And he said, Speak on.

And he said, I am Abraham's servant. And the Lord hath blessed my master greatly, and he is become great; and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old; and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell; but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house. Then shalt thou be clear from this my oath, when thou comest to my kindred. And if they give not thee one, thou shalt be clear from my oath. And I

came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go, behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink, and she say to me, Both drink thou, and I will also draw for thy camels — let the same be the woman whom the Lord hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder. And she went down unto the well, and drew water. And I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also. So I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him. And I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left.

Then Laban and Bethuel answered and said, The thing proceedeth from the Lord; we cannot speak unto thee bad or good. Behold, Rebekah is before thee; take her, and go, and let her be thy master's son's wife, as the Lord hath spoken. And it came to pass, that when Abraham's servant heard their

words, he worshipped the Lord, bowing himself to the earth. And the servant brought forth jewels of silver and jewels of gold, and raiment, and gave them to Rebekah; he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man. And the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide. And he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master. Therefore she took a veil, and covered herself.

And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife, and he loved her. And Isaac was comforted after his mother's death.

THE DEATH OF ABRAHAM

THEN AGAIN ABRAHAM took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian—Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah. All these were the children of Keturah. And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. Then Abraham gave up the ghost; and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre, the field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife.

ISAAC and His Sons

ISAAC IS AN important figure in Old Testament history, not for his own sake, but for that of his two sons Jacob

and Esau. These two boys were twins, Esau having been born only a few minutes before Jacob. Like Cain and Abel, they followed two different occupations. Esau was a hunter; Jacob, a cattle man, "a plain man dwelling in tents." The first story told about these two brothers is that of Esau's selling his birthright to Jacob for a mess of red pottage. There follows shortly Rebekah's deception of her husband Isaac in behalf of Jacob, who was her favorite son. In order to obtain Isaac's blessing for him she disguised him in Esau's garments, put the skins of goats upon his hands and upon his neck, and gave him savoury venison to take to his father. Isaac, his eyes dim with age, accepted Jacob as his first born son and bestowed on him his blessing. Jacob had already purchased the birthright of Esau for a mess of pottage; he had now completely supplanted Esau, the elder son, as Jacob's heir. On account of Esau's enmity, Jacob fled to Haran to dwell with Laban, his uncle. And there he started the family which was to develop into the great Hebrew nation.



and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like a hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob. And Isaac was threescore years old when she bare them.

BIRTH OF JACOB AND ESAU

AND THESE ARE THE generations of Isaac, Abraham's son. Abraham begat Isaac. And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. And Isaac entreated the Lord for his wife, because she was barren; and the Lord was entreated of him, and Rebekah his wife conceived. And the children struggled together within her, and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb,

ESAU SELLS HIS BIRTHRIGHT

AND THE BOYS GREW. And Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob. And Jacob sod pottage. And Esau came from the field, and he was faint. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint. Therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit

shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him. And he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.

JACOB'S DECEPTION OF ISAAC

AND IT CAME TO PASS that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son.

And he said unto him, Behold, here am I.

And he said, Behold now, I am old; I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth; and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

And Jacob said to Rebekah his

mother, Behold, Esau my brother is a hairy man, and I am a smooth man; my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me and not a blessing.

And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me them.

And he went, and fetched, and brought them to his mother; and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father.

And he said, Here am I; who art thou, my son?

And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

And Isaac said unto his son, How is it that thou hast found it so quickly, my son?

And he said, Because the Lord thy God brought it to me.

And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

And Jacob went near unto Isaac his father. And Isaac felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

And he said, Art thou my very son Esau?

And he said, I am.

And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee.

And he brought it near to him, and he did eat; and he brought him wine, and he drank.

And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him. And Isaac smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

And Isaac his father said unto him, Who art thou?

And he said, I am thy son, thy firstborn Esau.

And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed.

And when Esau heard the words

of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

And he said, Thy brother came with subtilty, and hath taken away thy blessing.

And he said, Is not he rightly named Jacob? For he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him. And what shall I do now unto thee, my son?

And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept.

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

JACOB *and* LABAN *and* ESAU

IN THIS PART of the narrative, the story of Jacob and Esau is united with that of Laban, their uncle. Jacob, as we might suppose, still occupies the central position in this complete cycle of tales. He is living as a guest in the home of his uncle Laban. Both men are cunning and shrewd. Laban first tricks

Jacob into marrying his older daughter Leah. Although he has already served seven years, Jacob must now serve seven years more in order to win the more attractive younger daughter Rachel. When he leaves the home and country of Laban with his two wives, he outwits his uncle in the division of the property. On his way home, Jacob has the strange experience of the wrestling match with an angel. At the close of the story Jacob and Esau are reconciled. Esau shows a genuine spirit of forgiveness by making the first advances. Jacob, in return, blesses him and gives him as a present some of the possessions with which God has favored him. The two brothers bury their father in Hebron.

JACOB'S JOURNEY

AND ESAU HATED JACOB because of the blessing wherewith his father blessed him. And Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him. Then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

And Rebekah said to Isaac, I am weary of my life because of the

daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

And Isaac sent away Jacob. And he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; and that Jacob obeyed his father and his mother, and was gone to Padanaram; and Esau seeing that the daughters of Canaan pleased not Isaac his father; then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them

for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

JACOB SERVES LABAN
FOR LEAH AND RACHEL

THEN JACOB WENT ON his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks; and a great stone was upon the well's mouth. And thither were all the flocks gathered. And they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well; and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together; water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep; for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father.

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? Tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man; abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah Zilpah his maid for a handmaid. And it came to pass, that in the morning, behold, it was Leah. And he said to Laban, What is this thou hast done unto me? Did not I serve with thee for Rachel? Wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the firstborn. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me

yet seven other years. And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

JACOB AND HIS SONS

AND WHEN THE LORD SAW that Leah was hated, he opened her womb; but Rachel was barren. And Leah conceived, and bare a son; and she called his name Reuben. For she said, Surely, the Lord hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also; and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons; therefore was his name called Levi. And she conceived again, and bare a son; and she said, Now will I praise the Lord; therefore she called his name Judah; and left bearing.

And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife; and Jacob went in unto her. And Bilhah con-

ceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son; therefore called she his name Dan. And Bilhah Rachel's maid conceived again, and bare Jacob a second son. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed; and she called his name Naphtali. When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah's maid bare Jacob a son. And Leah said, A troop cometh; and she called his name Gad. And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed; and she called his name Asher. And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. And she said unto her, Is it a small matter that thou hast taken my husband? And wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband; and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because

I have borne him six sons; and she called his name Zebulun. And afterwards she bare a daughter, and called her name Dinah. And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach; and she called his name Joseph; and said, The Lord shall add to me another son.

JACOB'S DECEPTION OF LABAN

AND IT CAME TO PASS, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go; for thou knowest my service which I have done thee. And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry, for I have learned by experience that the Lord hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming; and now, when shall I provide for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing; if thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire.

So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face; every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. And Laban said, Behold, I would it might be according to thy word. And he removed that day the he goats that were ringstreaked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. And he set three days' journey betwixt himself and Jacob; and Jacob fed the rest of Laban's flocks. And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white streaks in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstreaked, speckled, and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the ringstreaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble, he put them not in; so the feebler were Laban's, and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maidservants, and men-servants, and camels, and asses.

JACOB AND HIS FAMILY LEAVE LABAN

AND HE HEARD THE WORDS of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages, then all the cattle bare speckled. And if he said thus, The ringstreaked shall be thy hire, then bare all the cattle ringstreaked. Thus God hath taken away the cattle of your father, and given them to me. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstreaked, speckled, and grizzled. And the angel of God spake unto me in a dream, saying, Jacob; and I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstreaked, speckled, and grizzled; for I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me. Now

arise, get thee out from this land, and return unto the land of thy kindred. And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? For he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's; now then, whatsoever God hath said unto thee, do. Then Jacob rose up, and set his sons and his wives upon camels; and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep; and Rachel had stolen the images that were her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

And it was told Laban on the third day, that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount; and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst

not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? Thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt. But the God of your father spake unto me yesternight, saying, take thou heed that thou speak not to Jacob either good or bad. And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid, for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live; before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images:

And Jacob was wroth, and chode with Laban. And Jacob answered and said to Laban, What is my trespass? What is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge, betwixt us

both. This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house. I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their children which they have borne? Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap. And they did eat there upon the heap. And Laban called it Jegarsahadutha: but Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed, and Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them; and Laban departed, and returned unto his place.

JACOB AND ESAU MEET AGAIN

AND JACOB WENT ON his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now; and I have oxen, and asses, flocks, and menservants, and womenservants; and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and

four hundred men with him. Then Jacob was greatly afraid and distressed. And he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies, and of all the truth, which thou has shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. And he lodged there that same night; and took of that which came to his hand a present for Esau his brother: two hundred she goats and twenty he goats, two hundred ewes and twenty rams; thirty milch camels with their colts, forty kine and ten bulls, twenty she asses and ten foals. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau; and, behold, also he is behind

us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him; and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.

JACOB WRESTLES WITH THE ANGEL

AND JACOB WAS LEFT alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his

thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

JACOB AND ESAU ARE RECONCILED

AND JACOB LIFTED up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept. And he lifted up his eyes, and saw the women and the children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves. And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? Let me find grace in the sight of my lord.

So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle; therefore the name of the place is called Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel.

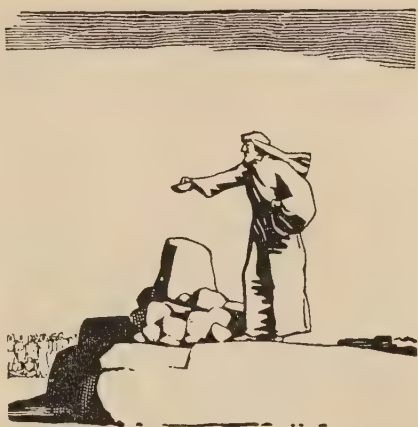
JACOB'S Journey to Bethlehem and the Birth of BENJAMIN

AND GOD SAID UNTO Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau

thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you; and be clean, and change your garments; and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed. And the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. And he built there an altar, and called the place El-bethel; because there God appeared unto him, when he fled from the face of his brother. But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak; and the name of it was called Allonbachuth.

And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. And God said unto him, I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with



him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone, and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Bethel.

And they journeyed from Bethel; and there was but a little way to come to Ephrath. And Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing (for she died) that she called his name Benoni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day.

The Death of ISAAC

AND JACOB CAME UNTO Isaac his father unto Mamre, unto the city of Arba, which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were a hundred and fourscore years. And Isaac gave

up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him.

JOSEPH and His Brethren

THE LAST GREAT story in the Book of Genesis is the history of Joseph and his brothers. Here, for the first time in the Bible, is a complete unified biographical narrative. The central figure throughout is Joseph. All of the interesting incidents of the story are closely related to the underlying theme of Joseph's rise to power in Egypt and of his promoting the welfare of the family of Jacob.

As it frequently happens in a large family, one brother may stand out above all the others. So, of the sons of Jacob, Joseph surpassed the rest in all things, became his father's favorite, and earned the jealous hatred of his brothers. He was a dreamer, and his dreams told him that he would rise to rule over them. On the way to feed their flocks, they seized the opportunity to get rid of him, and threw him into a deep pit. Some merchants passing by bought Joseph for twenty pieces of silver and took him to Egypt to sell as a slave. He was sold to Potiphar. After many adventures, including his encounter with Potiphar's wife, his interpretations of dreams, and his services to Pharaoh, he became the leading man in the country.

Back home in Canaan, a famine afflicted the tribes of Israel. Jacob sent his sons down to Egypt to buy bread. Finally, Joseph met all of his brothers, including the youngest boy Benjamin, was reconciled to them, and brought the whole family to live with him in Egypt.

The Joseph story is rightly regarded as a wonderfully rich panorama of life

and an absorbing story of an individual of universal human interest. An illustration of the fascination that it still holds for us comes from the tetralogy of novels on this subject by a contemporary writer, Thomas Mann — Joseph and his Brothers, Young Joseph, Joseph in Egypt, and Joseph the Provider. Mann's interpretation of the story is wrought with rich imagination. He presents a vivid detailed picture of the life of the times as reflected in the history of Jacob and his family. But the simple Bible narrative of Joseph and his brothers, presented on a much more limited canvas, contains in itself all of the elements of a human-interest story and is still impressive as a compact, unified, deeply moving work of literary art.

JOSEPH AND HIS DREAMS

AND JACOB DWELT in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold,

your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren. And his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

JOSEPH IS BANISHED BY HIS BROTHERS

AND HIS BRETHREN went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field. And the man asked him, saying, What seekest thou? And he said, I seek my brethren; tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him; and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him; and they took him, and cast him into a pit; and the pit was empty, there was no water in it.

And they sat down to eat bread. And they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And the Ishmaelites brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And

he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father, and said, This have we found; know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's and captain of the guard.

JOSEPH AND POTIPHAR

AND JOSEPH WAS brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed

the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favored.

JOSEPH AND POTIPHAR'S WIFE

AND IT CAME TO PASS after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand. There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife. How then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me. And he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice. And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and

fled, and got him out. And she laid up his garment by her, until her lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me; and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me, that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison.

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with Joseph and that which he did, the Lord made it to prosper.

JOSEPH INTERPRETS DREAMS OF THE BUTLER AND THE BAKER

AND IT CAME TO PASS after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph

with them, and he served them. And they continued a season in ward.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

And they said unto him, We have dreamed a dream, and there is no interpreter of it.

And Joseph said unto them, Do not interpretations belong to God? Tell me them, I pray you.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me. And in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it: The three branches are three days. Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. For indeed I was stolen away out of the land of the Hebrews; and here

also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head. And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

And Joseph answered and said, This is the interpretation thereof: The three baskets are three days. Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants. And he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand. But he hanged the chief baker, as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

JOSEPH INTERPRETS PHARAOH'S
DREAMS AND IS FAVOURED
BY PHARAOH

AND IT CAME TO PASS at the end of two full years, that Pharaoh dreamed. And, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the

ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time. And, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof. And Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker. And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. And he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh,

saying, It is not in me; God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river. And, behold, there came up out of the river seven kine, fattished and well favoured; and they fed in a meadow. And, behold, seven other kine came up after them, poor and very ill favoured and leanfished, such as I never saw in all the land of Egypt for badness. And the lean and the ill favoured kine did eat up the first seven fat kine. And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good. And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them. And the thin ears devoured the seven good ears. And I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one; God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years; the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh; what God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the

plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had. And they cried before him, Bow the knee. And he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without

thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities; the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons, before the years of famine came; which Asenath the daughter of Potipherah priest of On bare unto him. And Joseph called the name of the first-born Manasseh: for God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction.

FAMINE IN THE LAND

AND THE SEVEN YEARS of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said. And the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread. And Pharaoh said unto all the Egyptians,

Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

THE SONS OF JACOB COME TO EGYPT

NOW WHEN JACOB saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt. Get you down thither, and buy for us from thence that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came; for the famine was in the land of Canaan.

And Joseph was the governor over the land, and he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them. And he said unto them, Whence come ye?

And they said, From the land of Canaan to buy food.

And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

And they said unto him, Nay, my

lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies.

And he said unto them, Nay, but to see the nakedness of the land ye are come.

And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies. Hereby ye shall be proved. By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you; or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses; but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? Therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and re-

turned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way. And thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack. And their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies. We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone; and bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men. So will I deliver you your brother, and ye shall traffic in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when both they and their father saw the bundles of money, they were afraid.

And Jacob their father said unto them, Me have ye bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me.

And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him thee again.

And he said, My son shall not go down with you; for his brother is dead, and he is left alone. If mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

THE SONS OF JACOB MAKE A SECOND JOURNEY TO EGYPT

AND THE FAMINE WAS SORE in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food. But if thou wilt not send him, we will not go down. For the man said unto us, Ye shall not see my face, except your brother be with you.

And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? Have ye another brother? And we told him according to the tenor of these words. Could we cer-

tainly know that he would say, Bring your brother down?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him. If I bring him not unto thee, and set him before thee, then let me bear the blame for ever; for except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this: Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds; and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man. And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house. And they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may

seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food. And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand. And other money have we brought down in our hands to buy food; we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not; your God, and the God of your father, hath given you treasure in your sacks. I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon; for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

And Joseph made haste; for his bowels did yearn upon his brother;

and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth. And the men marvelled one at another. And he took and sent messes unto them from before him; but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing.

And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money, which we found in our

sacks' mouths, we brought again unto thee out of the land of Canaan. How then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest. And the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; for he was yet there; and they fell before him on the ground.

And Joseph said unto them, What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?

And Judah said, What shall we say unto my lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants. Behold, we are my lord's servants, both we, and he also with whom the cup is found.

And he said, God forbid that I should do so. But the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man

and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father; for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down. If our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons. And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since. And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us, seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die. And thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to

my father, and the lad be not with me? Lest peradventure I see the evil that shall come on my father.

JOSEPH MAKES HIMSELF KNOWN
TO HIS BROTHERS

THEN JOSEPH COULD not refrain himself before all them that stood by him. And he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud. And the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph. Doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt. Come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children,



and thy flocks, and thy herds, and all that thou hast. And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them. And after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also

regard not your stuff; for the good of all the land of Egypt is yours.

And the children of Israel did so. And Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provisions for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed. And he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them. And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die.

JACOB AND HIS FAMILY GO TO EGYPT

AND ISRAEL TOOK his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob.

And he said, Here am I.

And he said, I am God, the God of thy father. Fear not to go down into Egypt; for I will there make

of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him; his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers; that ye may dwell

in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh.

And Pharaoh said unto his brethren, What is your occupation?

And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen.

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee. The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell; and if thou knowest any men of activity among them, then make them rulers over my cattle.

And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh.

And Pharaoh said unto Jacob, How old art thou?

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh.

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread; for why should we die in thy presence? For the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph; and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands. Wherefore shall we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt

for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them. So the land became Pharaoh's. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands. Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh. Lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives. Let us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years; so the whole age of Jacob was a hundred forty and seven years.

THE DEATH OF JACOB

AND THE TIME drew nigh that Israel must die. And he called his son Joseph, and said unto him, If now I have found grace in thy sight,

put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. And Israel said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.

And it came to pass after these things, that one told Joseph, Behold, thy father is sick. And Joseph took with him his two sons, Manasseh and Ephraim.

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee. And Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath. And I buried her there in the way of Ephrath; the same is Bethlehem.

And Israel beheld Joseph's sons, and said, Who are these?

And Joseph said unto his father,

They are my sons, whom God hath given me in this place.

And he said, Bring them, I pray thee, unto me, and I will bless them.

Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed me also thy seed.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and

Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head.

And his father refused, and said, I know it, my son, I know it. He also shall become a people, and he also shall be great; but truly, his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

*Gather yourselves together, and hear, ye sons of Jacob,
And hearken unto Israel your father.*

*Reuben, thou art my firstborn,
My might, and the beginning of my strength,
The excellency of dignity, and the excellency of power;
Unstable as water, thou shalt not excel;
Because thou wentest up to thy father's bed;
Then defiledst thou it: he went up to my couch.*

Simeon and Levi are brethren;

Instruments of cruelty are in their habitations.

O my soul, come not thou into their secret;

Unto their assembly, mine honour, be not thou united;

For in their anger they slew a man,

And in their selfwill they digged down a wall.

Cursed be their anger, for it was fierce;

And their wrath, for it was cruel.

I will divide them in Jacob,

And scatter them in Israel.

Judah, thou art he whom thy brethren shall praise;

Thy hand shall be in the neck of thine enemies;

Thy father's children shall bow down before thee.

Judah is a lion's whelp;

From the prey, my son, thou art gone up;

He stooped down, he couched as a lion,

And as an old lion; who shall rouse him up?

The sceptre shall not depart from Judah,

Nor a lawgiver from between his feet,

Until Shiloh come;

And unto him shall the gathering of the people be.

Binding his foal unto the vine,

And his ass's colt unto the choice vine;

He washed his garments in wine,

And his clothes in the blood of grapes.

His eyes shall be red with wine,

And his teeth white with milk.

Zebulun shall dwell at the haven of the sea;

And he shall be for an haven of ships;

And his border shall be unto Zidon.

Issachar is a strong ass

Couching down between two burdens.

And he saw that rest was good,

And the land that it was pleasant;

And bowed his shoulder to bear,

And became a servant unto tribute.

Dan shall judge his people,

As one of the tribes of Israel.

*Dan shall be a serpent by the way,
An adder in the path,
That biteth the horse heels,
So that his rider shall fall backward.*

(I have waited for thy salvation, O Lord.)

*Gad, a troop shall overcome him;
But he shall overcome at the last.*

*Out of Asher his bread shall be fat,
And he shall yield royal dainties.*

*Naphtali is a hind let loose;
He giveth goodly words.*

*Joseph is a fruitful bough,
Even a fruitful bough by a well;
Whose branches run over the wall.
The archers have sorely grieved him,
And shot at him, and hated him;
But his bow abode in strength,
And the arms of his hands were made strong
By the hands of the mighty God of Jacob;
(From thence is the shepherd, the stone of Israel:)
Even by the God of thy father, who shall help thee
And by the Almighty, who shall bless thee
With blessings of heaven above,
Blessings of the deep that lieth under,
Blessings of the breast, and of the womb.
The blessings of thy father have prevailed
Above the blessings of my progenitors
Unto the utmost bound of the everlasting hills;
They shall be on the head of Joseph,
And on the crown of the head of him
That was separate from his brethren.*

*Benjamin shall ravin as a wolf;
In the morning he shall devour the prey,
And at night he shall divide the spoil.*

All these are the twelve tribes of Israel; and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field and of the cave that is therein was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

LAST YEARS OF JOSEPH'S LIFE IN EGYPT

AND JOSEPH FELL upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father. And the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Egyptians mourned for him threescore and ten days.

And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die. In my grave which I have digged for me in the land of Canaan, there shalt

thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

And Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. And they came to the threshingfloor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians. Wherefore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command

before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil; and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face. And they said, Behold, we be thy servants.

And Joseph said unto them, Fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not; I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house; and Joseph lived a hundred and ten years. And Joseph saw Ephraim's children of the third generation; the children also of Machir the son of Manasseh were brought up upon Joseph's knees. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being a hundred and ten years old. And they embalmed him, and he was put in a coffin in Egypt.

The Bondage of the Israelites in Egypt

AND THE CHILDREN of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was

filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

Moses Adopted by Pharaoh's Daughter

HERE IS A story that may be historical. If Moses and the Israelites left Egypt late in the fifteenth century B.C., it may have been the Princess Hatshepsut who found Moses in the ark of bulrushes afloat on the Nile. She was the only surviving daughter of Thotmes I and his wife, who was the daughter of Amenhetep I. But this part of the narrative of Moses is probably legendary or mythical. Whether true or not, the story has interesting parallels with similar stories in world literature and history. Tales of the setting adrift of a divine or heroic infant on the water or of a banished child who later becomes a national hero are widespread among

ancient peoples. Similar stories are told of Cyrus, Perseus, Oedipus, Romulus, Paris, King Arthur, and other national heroes. Such stories are also found in the folklore of Germany, India, Turkey, and several Slavic countries. The closest parallel to the Moses legend is probably that of the Babylonian Sargon of Agadé. Here is a part of it: "Sargina, the powerful king, the king of Agadé, am I. My mother was poor, my father I knew not. . . . My mother secretly conceived me and secretly gave birth to me. She placed me in a basket of reeds, she shut up the mouth of it with bitumen, she abandoned me to the river. . . . Akki, the irrigator, reared me to boyhood. . . . My service as a gardener was pleasing to Istar and I became king."

The story of Karna, from the Indian epic, Mahabharata, is somewhat similar. Karna was the son of Kunti, born in her father's house of Surya, the Sun God. Kunti abandoned him. She set him afloat in a raft on the river. He was found and brought up by Radha, the charioteer's wife.

AND THERE WENT a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son. And when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she

sent her maid to fetch it. And when she had opened it, she saw the child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water.

MOSES and the Burning Bush

THIS IS ONE of the many miraculous phenomena which are related in Exodus, the second book of the Old Testament. In Chapter IV, Moses cast a rod on the ground, and it became a serpent. He put his hand in his bosom, and when he took it out, it was leprous as snow; he put it in his bosom again, took it out, and it was healed. In Chapter VII, he smote the waters of Egypt with his rod and they were turned to blood. Then follow in Chapters VIII to XII, the miracles of the plagues. Chapter XIV tells us that as the Hebrews started on their exodus from Egypt, a pillar of cloud went before them, a cloud and darkness to the Egyptians but a light by night to the children of Israel. Then Moses "stretched out his hand over the sea and the Lord caused the sea to go back

by a strong east wind"; "and the children of Israel went into the midst of the sea upon the dry ground." We read about a similar phenomenon in Joshua, Chapter III, where it is related that the waters of the Jordan were divided and the Israelites passed over on dry ground. Again, in II Kings, Chapter II, we read that Elijah took his mantle and smote the waters of Jordan so that Elijah and Elisha went over on dry ground.

The miracle of the burning bush serves to impress the reader with the sanctity and greatness of the commission which the Lord issued to Moses. As Moses kept the flock of Jethro on Horeb, the mountain of God, an angel of the Lord appeared to him in a flame of fire out of the midst of a bush, and declared that he was appointed to free the people of Israel from their bondage in Egypt and to lead them into the land of the Canaanites, a land flowing with milk and honey.

NOW MOSES KEPT the flock of Jethro his father in law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy

father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

MOSES Commissioned to Deliver the Israelites from Egypt

AND THE LORD SAID, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand — that they may believe that the Lord God of their fathers, the God of Abraham, the

God of Isaac, and the God of Jacob, hath appeared unto thee.

And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land.

And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant, but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand; but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born; and I say unto thee, Let my son go, that he may serve me; and

if thou refuse to let him go, behold, I will slay thy son, even thy first-born.

The Miracles of MOSES and AARON and the Plagues of Egypt

AND THE LORD SAID unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did as the Lord commanded them, so did they.

And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers. Now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down

every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.

And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning. Lo, he goeth out unto the water. And thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou wouldest not hear. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

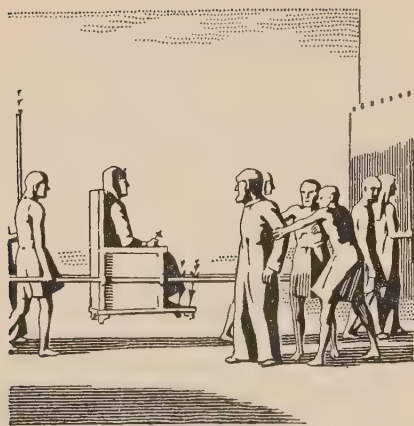
And Moses and Aaron did so, as the Lord commanded. And he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the

water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt, did so with their enchantments; and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.

And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go; that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs; and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs; and the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord. And Moses said unto Pharaoh, Glory over me. When shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, Tomorrow. And



he said, Be it according to thy word; that thou mayest know that there is none like unto the Lord our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so. For Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not. So there were lice upon man, and upon

beast. Then the magicians said unto Pharaoh, This is the finger of God. And Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people; to morrow shall this sign be. And the Lord did so. And there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of flies.

Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all

that is the children's of Israel. And the Lord appointed a set time, saying, Tomorrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none

like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt. Very grievous were they. Before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only. And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there

remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings.

And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt. Afterwards he will let you go hence. When he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that

ye may know how that the Lord doth put a difference between the Egyptians and Israel.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all

his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

The Exodus of the Israelites

AND PHARAOH CALLED for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste. For they said, We be all dead men. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

Now the sojourning of the children of Israel, who dwelt in Egypt,

was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

And it was told the king of Egypt that the people fled. And the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel. And the children of Israel went out with a high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them. And they were sore afraid; and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve

the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today; for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it. And the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them. And I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the Angel of God, which went before the camp of Israel, removed and went behind them. And the pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night. And Moses stretched out his hand over the sea. And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the

sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily. So that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared. And the Egyptians fled against it. And the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians. And the people feared the Lord, and believed the Lord, and his servant Moses.

MOSES and the Ten Commandments

UNDER THE LEADERSHIP of Moses, the children of Israel had escaped from Egypt and in their wanderings had reached the wilderness of Sinai. The Lord summoned Moses to the top of Mount Sinai and there delivered to him the commandments, ten in number, which the Israelites were to obey in order to live rightly among themselves and faithfully in the worship of their one true god. This Hebrew code of religion and conduct has been handed down through the ages by generation after generation of the human race and has served as a guide for young and old in their relations to their fellows and their God. The violation of the underlying principles of this document by aggressive nations has led to the two great wars of conquest of the twentieth century and has retarded the era of lasting peace.

To these fundamental specific precepts, which were delivered to an ancient people, Jesus, a thousand years and more later, added the two great commandments which set up a lasting lofty ideal for Christian worshippers — “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” and “Thou shalt love thy neighbor as thyself.”

IN THE THIRD MONTH, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the

Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it. Whosoever toucheth the mount shall be surely put to death; there shall not a hand touch it, but he shall surely be stoned, or shot through. Whether it be beast or man, it shall not live.

When the trumpet soundeth long, they shall come up to the mount.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount. And Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. And Moses said unto the Lord, The people cannot come up to mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee; but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them.

And God spake all these words, saying,

I am the Lord thy God, which

have brought thee out of the land of Egypt, out of the house of bondage.

THOU shalt have no other gods before me.

THOU shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

THOU shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

REMEMBER the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

HONOUR thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

THOU shalt not kill.

THOU shalt not commit adultery.

THOU shalt not steal.

THOU shalt not bear false witness against thy neighbour.

THOU shalt not covet thy neighbour's house, thou shalt not covet

thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

AARON and the Golden Calf

AND WHEN THE people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf. And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it. And Aaron made proclamation, and said, Tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have wor-

shipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation.

And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, for mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

And the Lord repented of the evil which he thought to do unto his people.

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

And when Joshua heard the noise of the people as they shouted he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for

mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing. And Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron, What did this people unto thee that thou hast brought so great a sin upon them?

And Aaron said, Let not the anger of my lord wax hot. Thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me. Then I cast it into the fire, and there came out this calf.

And when Moses saw that the people were naked (for Aaron had made them naked unto their shame among their enemies), then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of

Moses. And there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother, that he may bestow upon you a blessing this day.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin. And now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.

And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee. Behold, mine Angel shall go before thee. Nevertheless in the day when I visit I will visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made.

The Death of MOSES

AND MOSES WENT UP from the Plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I swear unto

Abraham, unto Isaac, and unto Jacob, saying I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab, over against Bethpeor. But no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died. His eye was not dim, nor his natural force abated.

The Story of BALAAM and the Ass

THE EPISODE of the ass is only a part of the complete story of the prophet Balaam. The ass seems to belong to the group of speaking animals so common in folktales and in other well-known fictional narratives of world literature. From the Bible, we have also the speaking serpent of the Adam and Eve story and the eagle and the lion who hold a conversation in II Esdras, one of the books of the Apocrypha.

Chaucer, the fourteenth-century English poet, creates a wonderful talking animal in the person of the golden eagle in the House of Fame. In more modern literature, probably the best-known speaking animals are those of Rudyard Kipling in his Jungle Book stories and those of Joel Chandler Harris in the Uncle Remus stories. For the classic example of such speaking animals, we may well go back, as we do for fascinating stories of so many kinds, to Homer's Iliad, where in the nineteenth book we are introduced to Xanthus, the horse of Achilles. He addresses Achilles as follows:

"Yea, verily for this hour, dread Achilles, we will still bear thee safe,

yet is thy deathday nigh at hand, neither shall we be cause thereof, but a mighty god and forceful Fate. For not through sloth or heedlessness of ours did the men of Troy from Patroklos' shoulders strip his arms, but the best of the gods, whom bright-haired Leto bore, slew him in the forefront of the battle, and to Hector gave renown. We even with the wind of Zephyr, swiftest, they say, of all winds, well might run; nathless to thee thyself it is appointed to be slain in fight by a god and by a man." (Lang, Leaf, and Myers translation)

AND BALAK THE SON of Zippor was King of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me. Come now, therefore, I pray thee, curse me this people; for they are too mighty for me. Peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blestest is blessed, and he whom thou curstest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

And Balaam said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me.

And the princes of Moab abode with Balaam.

And God came unto Balaam, and said, What men are these with thee?

And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth. Come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people; for they are blessed.

And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for the Lord refuseth to give me leave to go with you.

And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me. For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me. Come, therefore, I pray thee, curse me this people.

And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And

God's anger was kindled because he went; and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand. And the ass turned aside out of the way, and went into the field. And Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall. And he smote her again. And the angel of the Lord went further, and stood in a narrow place, where there was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam. And Balaam's anger was kindled, and he smote the ass with a staff.

And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

And Balaam said unto the ass, Because thou hast mocked me, I would there were a sword in mine hand, for now would I kill thee.

And the ass said unto Balaam, Am I not thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee?

And he said, Nay.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand. And he bowed down his head, and fell flat on his face.

And the angel of the Lord said

unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me. And the ass saw me, and turned from me these three times. Unless she had turned from me, surely now also I had slain thee and saved her alive.

And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me. Now therefore, if it displease thee, I will get me back again.

And the angel of the Lord said unto Balaam, Go with the men; but only the word that I shall speak unto thee, that thou shalt speak.

So Balaam went with the princes of Balak.

JOSHUA Leads the People over Jordan

FOR AN ACT of rebellion against the command of the Lord, Moses, the great spiritual leader and the Lawgiver of the people of Israel, was not allowed to lead them into Canaan. To his successor Joshua, the son of Nun, Moses gave the command that he should be strong and of good courage for he was ordained by the Lord to lead the children of Israel "into the land which I swear unto them." Some of the exploits of this Hebrew military leader are recounted in the narratives from the Book of Joshua which follow here.

In preparation for his invasion of the land of Canaan, Joshua sent out two men "to spy secretly . . . to view the land, even Jericho." Hearing that these men had lodged in the house of Rahab, the harlot, the king of Jericho ordered her to surrender the men to him. The story of her successful efforts to bring about the escape of the spies is told in

Chapter II of the book of Joshua. As a reward for her brave deed, Joshua saved from death both Rahab and her father's household (Chapter VI). The incident of the dividing of the waters of the river Jordan is related in the third chapter.

In the story of Joshua's leading the people of Israel over the river Jordan into the promised land, the Ark of the Covenant plays a vital part, as it does also in the later history of the warfare between the Israelites and their enemies. This Ark is the sacred chest in which, as we learn from the twenty-fifth chapter of Exodus, are placed the "testimony" which the Lord gave to his people and the "mercy seat" from which the Lord would commune with them. It is thus a sanctuary for the spirit of the Lord which is to guide the people in their efforts to establish a permanent home for themselves under the leadership of Moses and Joshua.

At the siege of Jericho "the ark of the Lord compassed the city." When the aged Eli, the high-priest and judge, heard that the Philistines had captured the ark he fell from off his seat backward and thus died. Afraid to keep this sacred symbol of the Israelites, the Philistines returned it to them with presents of gold. On its way, later, to Jerusalem, the city of David, one Uzzah was smitten to death by the Lord because he had touched the ark with his hand to prevent its falling from the ox-cart. And, finally, during the reign of Solomon, it was placed in the new temple which the king had built, there to remain as a sign of the covenant of the Lord which he had made with the fathers of Israel.

NOW AFTER THE death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses' servant is

dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee. Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee. Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make the way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage. Be not afraid, neither be thou dismayed. For the Lord thy God is with thee whithersoever thou goest.

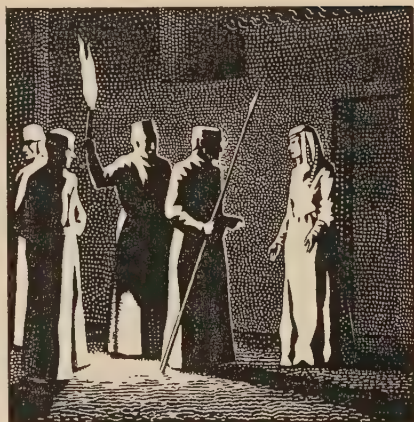
Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals, for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it. And to the

Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them. Then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sun-rising. And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee, as he was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death; only be strong and of a good courage.

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house; for they be come to search

out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were. And it came to pass about the time of shutting of the gate, when it was dark, that the men went out. Whither the men went I wot not; pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords; and as soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof. And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God, he is God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token, and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for your's, if ye utter not this our busi-



ness. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window; for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned. And afterward may ye go your way. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so be it. And she sent them

away, and they departed. And she bound the scarlet line in the window. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned; and the pursuers sought them throughout all the way, but found them not.

So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them. And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

And Joshua rose early in the morning. And they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after three days, that the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure; come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore. And Joshua said unto the people, Sanctify yourselves; for to morrow the Lord will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And

thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people, and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan, and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off. And the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord



stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

The Siege of Jericho

THIS REPORT OF the miraculous collapse of the walls of Jericho at the sound of the trumpet and the shouts of the people is another of the remarkable stories which deal with the military activities of Joshua at the head of the Israelite invaders of Canaan. Archaeologists who have explored the buried remains of this city have concluded that an actual physical catastrophe, perhaps an earthquake — just as a great flood in the case of the flood stories of Genesis — may have provided the substantial details of the background for the miraculous event which the Biblical writer attributed to the direct intervention of Yahweh.

NOW JERICHO WAS straitly shut up because of the children of Israel; none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall

ascend up every man straight before him.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets; and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the Lord compassed the city, going about it once. And they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets; and the armed men went before them; but the rearward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp. So they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same

manner seven times; only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

And the city shall be accursed, even it, and all that are therein, to the Lord; only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord; they shall come into the treasury of the Lord.

So the people shouted when the priests blew with the trumpets. And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

JOSHUA'S Exploits against his Enemies

AND THE LORD SAID unto Joshua, Fear not, neither be thou dismayed. Take all the people of war with thee, and arise, go up to Ai. See, I have given into thy hand the king of Ai, and his people, and his city, and his land, and thou shalt do to Ai and her king as thou didst unto Jericho and her king. Only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves. Lay thee an ambush for the city behind it.

So Joshua arose, and all the people of war, to go up against Ai. And Joshua chose out thirty thousand mighty men of valour, and sent them away by night. And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city. Go not very far from the city, but be ye all ready. And I, and all the people that are with me, will approach unto the city. And it shall come to pass, when they come out against us, as at the first, that we will flee before them, (For they will come out after us) till we have drawn them from the city. For they will say, They flee before us, as at the first. Therefore we will flee before them. Then ye shall rise up from the ambush, and seize upon the city; for the Lord your God will deliver it into your hand. And it shall be, when ye have taken the city, that ye shall set the city on fire; according to the commandment of the Lord shall ye do. See, I have commanded you.

Joshua therefore sent them forth. And they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai. But Joshua lodged that night among the people.

JOSHUA AT AI

AND JOSHUA ROSE up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai. Now there was a valley between them and Ai. And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of

the city. And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain. But he wist not that there were liers in ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai were called together to pursue after them; and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Bethel, that went not out after Israel; and they left the city open, and pursued after Israel.

And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai, for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand; and they entered into the city, and took it, and hasted and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way. And the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. And the other

issued out of the city against them. So they were in the midst of Israel, some on this side, and some on that side; and they smote them, so that they let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua. And Joshua burnt Ai and made it an heap for ever, even a desolation unto this day. And the king of Ai he hanged on a tree until eventide. And as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

Then Joshua built an altar unto the Lord God of Israel in mount Ebal, as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron. And they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

JOSHUA AT GIBEON

AND IT CAME TO PASS, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof, that they gathered themselves together, to fight with Joshua and with Israel, with one accord.

And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up, and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country; now therefore make ye a league with us.

And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

And they said unto Joshua, We are thy servants.

And Joshua said unto them, Who are ye? And from whence come ye?

And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God. For we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. Wherefore

our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants; therefore now make ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy. And these bottles of wine, which we filled, were new; and, behold, they be rent. And these our garments and our shoes are become old by reason of the very long journey.

And the men took of their victuals, and asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live; and the princes of the congregation sware unto them.

And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel; now therefore we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them. And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all

the congregation, as the princes had promised them.

And Joshua called for them, and he spake unto them saying, Wherefore have ye beguiled us, saying, We are very far from you, when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand; as it seemeth good and right unto thee to do unto us, do.

And so did he unto them, and delivered them out of the hand of the children of Israel, and they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

Now it came to pass, when Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them — that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

Wherefore Adonizedec king of Jerusalem sent unto Hoham king of

Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon, for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants. Come up to us quickly, and save us, and help us, for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

And the Lord said unto Joshua, Fear them not; for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the Lord cast down great stones from heaven upon them unto Azekah, and they died. They were more which died with hailstones than they whom the children of Israel slew with the sword.

THE SUN AND MOON STAND STILL

OF ALL OF THE narratives dealing with the marvelous exploits of Joshua, the one that has left the most lasting impression on posterity is no doubt the briefly-told episode of the standing still of the sun and the moon. The kernel of this story is very ancient. As the author of The Book of Joshua himself tells us — it was “written in the book of Jasher,” one of the non-extant sources of the Old Testament narratives. There are two parts of the Bible story; the first is the poetic account from the old source:

*Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of
Ajalon.*

*And the sun stood still,
And the moon stayed,
Until the people had avenged
themselves
Upon their enemies.*

The second is the prosaic version: “So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it. . . .”

THEN SPAKE JOSHUA to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened

unto the voice of a man; for the Lord fought for Israel.

THE FIVE KINGS

AND JOSHUA RETURNED, and all Israel with him, unto the camp to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them. And stay ye not, but pursue after your enemies, and smite the hindmost of them. Suffer them not to enter into their cities, for the Lord your God hath delivered them into your hand. And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. And all the people returned to the camp to Joshua at Makkedah in peace. None moved his tongue against any of the children of Israel. Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them,

Fear not, nor be dismayed, be strong and of good courage; for thus shall the Lord do to all your enemies against whom ye fight. And afterward Joshua smote them, and slew them, and hanged them on five trees; and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

And that day Joshua took Makedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain. And he did unto the king of Makedah as he did unto the king of Jericho. Then Joshua passed from Makedah, and all Israel with him, unto Libnah, and fought against Libnah. And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it. And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah. Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

And from Lachish Joshua passed unto Eglon, and all Israel with him, and they encamped against it, and fought against it. And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish. And Joshua went up from Eglon, and all Israel with him, unto Hebron, and they fought against it. And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

And Joshua returned and all Israel with him, to Debir, and fought against it: And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining. As he had done to Hebron, so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king.

So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings. He left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

JAEI and SISERA

THE BOOK OF JUDGES, like the Book of Joshua, is full of engaging narratives of human adventure. Here are related the daring murderous attack of Ehud on Eglon, king of Moab; the victorious battle of Deborah and Barak against Sisera with his 900 chariots of iron; the treacherous hospitality of Jael; the successful conflict of Gideon against the Midianites; the smiting by Abimelech of the men of Shechem; the vow of Jephthah and the sacrifice of his daughter; the miraculous deeds of the mighty man Samson; and, finally, the adventures, not always commendable, of the children of Benjamin.

The story of Jael and Sisera as told here is in prose. It ought to be compared with the poetic version of the same story as recited by Deborah, the prophetess (see Chapter V of the Book of Judges and p. 225 of this volume).

AND THE CHILDREN of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord. For he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah, between Ramah and Bethel in mount Ephraim; and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the

Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman.

And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet; and Deborah went up with him. Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand. Is not the Lord gone out before thee?

So Barak went down from mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword

before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles; and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

ABIMELECH and JOTHAM'S Parable

AND ABIMELECH the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, Speak I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? Remember also that I am your bone and your flesh. And his mother's brethren spake of him in the ears of all the men of Shechem all these words. And their hearts inclined to follow Abimelech; for they said, He is our brother.

And they gave him threescore and ten pieces of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone. Notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself. And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem. And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Harken unto me, ye men of Shechem, that God may hearken unto you.

The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto

them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted 'over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian. And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother); if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you. But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.



And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem. And the men of Shechem dealt treacherously with Abimelech, that the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them. And it was told Abimelech. And Gaal the son of Ebed came with his brethren, and went over to Shechem; and the men of Shechem put their confidence in him. And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? Is not he the son of Jerubbaal? And Zebul his

officer? Serve the men of Hamor the father of Shechem. For why should we serve him? And would to God this people were under my hand! Then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee. Now therefore up by night, thou and the people that is with thee, and lie in wait in the field; and it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city; and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion.

And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies. And Gaal the son of Ebed went out, and stood in the entering of the gate of the city; and Abimelech rose up, and the people that were with him, from lying in wait. And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men. And Gaal spake again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim. Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? Is not this the people that thou hast despised? Go out, I pray now,

and fight with them. And Gaal went out before the men of Shechem, and fought with Abimelech. And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

And Abimelech dwelt at Arumah; and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them. And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city; and the two other companies ran upon all the people that were in the fields, and slew them. And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.

And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith. And it was told Abimelech, that all the men of the tower of Shechem were gathered together. And Abimelech gat him up to mount Zalmon, he and all the people that were with him. And Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done. And all the people likewise cut down every man his bough, and followed Abimelech, and put

them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. And Abimelech came unto the tower; and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren. And all the evil of the men of Shechem did God render upon their heads; and upon them came the curse of Jotham the son of Jerubbaal.

JEPHTHAH and His Daughter

THE ELEVENTH CHAPTER of the Book of Judges tells the amazing story of Jephthah, one of the fourteen judges who ruled Israel before the time of the Monarchy, and of his only child, a daughter, who, presumably, was sacrificed as the result of his vow. It is amazing, in that the ancient Hebrew writer, in his attempt to magnify and thus make interesting the deeds of his

ancestors, has assembled around a kernel of history many life-preserving elements of legend, cult, and myth.

The part of the story that is obviously historical deals with the selection of Jephthah as the captain of the hosts of Israel in their fight against their enemies, the Ammonites, and of his victorious struggle against these hostile people. What seem to be legendary elements are the banished brother, of irregular birth, who returns to occupy a distinguished position among his own people; the vow to sacrifice the first thing that should come to meet him, a widespread motive of popular story; the human sacrifice, real or averted; the lament of the maiden on the mountain; and the weeping of the women of Israel for the daughter of Jephthah.

To the first of these motives, that of the banished man who later achieves fame, we have parallels in the Old Testament stories of Joseph, of David, of Ishmael, and of Abimelech. There are parallels, too, in Roman literature, as for instance, in the story of Coriolanus who was banished from Rome for life, attained to fame among the Volscians, and yielded finally to the messengers from Rome who pled with him to withdraw his hostile forces and thus to save his people; and in Arabian folktales and tribal life in the widespread motive of the outcast child and in the many stories that have been preserved of members of a tribe who for one reason or another were driven away from their home land.

Of the "vow to sacrifice the first," and of the human sacrifice itself, there are abundant illustrations from the legends and folktales of world literature. A few of the stories which offer the closest parallels to the Bible story may be cited. A story from the Far East runs as follows: The tutelary spirit of the city of Kesat was formerly the daughter of a military officer who be-

fore going out to war had vowed, if he were victorious, to sacrifice her to the idol. He was successful, but he did not wish to perform his vow. His ship was stopped and it was impossible for him to pass beyond the temple of the idol until he had drowned his daughter. From Grimm's *Household Tales*, may be taken as most typical No. 88: A man, going on a journey, promised gifts to his three daughters. His youngest daughter asked for a "singing jumping little lark." On his return, the man saw a lark on the highest branch of a tree. He sent his servant for it. A lion sprang out and said, "Whoever steals my singing jumping lark, I'll eat up." To save his own life, the man promised to give to the lion the first thing he should meet within his gates. The first person to meet him was no one else but his youngest and best-beloved daughter. Realizing that his promise must be kept, the maiden said that she would go and soothe the lion, and return safe and sound. The lion was a bewitched prince. She married the prince the night of her arrival. After many adventures, the prince and princess settled down to a happy married life. In fairy tales, as one might expect, the ending is a happy one.

Of stories with tragic endings, similar to the ending of the Jephthah story, there are innumerable parallels. Idomeneus is said to have vowed during a storm to sacrifice to Poseidon the first living thing that should meet him on a safe return to Crete. The victim was his son. The story of Agamemnon and Iphigenia has already been referred to in connection with the sacrifice story of Abraham and Isaac. It is interesting to note that some theologians, even as late as the nineteenth century, hold that the daughter of Jephthah was not really killed but was condemned to a life of virginity. If so, she shared somewhat the same fate as Iphigenia, who

was saved from death to become a priestess of the temple of Artemis.

The Jephthah story is one of the great sacrifice stories of world literature. In filling the role of an only child who voluntarily allows herself to be sacrificed for the good of her people, the daughter of Jephthah has become, in the minds of Christian writers, symbolic of the sacrifice of the Son of Man on the cross and she is thus a forerunner of the undying hero of humanity.

The lament of the maiden on the mountains is another motive of this great world story which interests those who study the customs and myths of early civilized peoples. The weeping takes place on the mountains, the appropriate residence of Artemis. It was fitting that the daughter of Jephthah should lament her virginity in the home of the virgin goddess. According to the historian Epiphanius, the Hebrew maiden was worshipped by the Schemites as a goddess, Koré-Persephoné. She is thus elevated to the rank of a deity by the side of Artemis herself.

The last motive of the Jephthah story is the weeping of the women of Israel for the daughter of Jephthah four days in a year. The clearest cult relation of this motive is with the widely prevailing worship of Tammuz and Ishtar. This is the worship that is referred to by Ezekiel: "Then he [the spirit of the Lord] brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." This cult is a cult of sorrow, death, and resurrection, originally connected with the death of a god. In the Hebrew story, we seem to have a reminiscence of this ancient myth.

NOW JEPHTHAH the Gileadite was a mighty man of valour, and he was the son of an harlot. And Gilead begat Jephthah. And Gilead's wife

bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob. And there were gathered vain men to Jephthah, and went out with him.

And it came to pass in process of time, that the children of Ammon made war against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob; and they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon. And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? And why are ye come unto me now when ye are in distress? And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head? And the elders of Gilead said unto Jephthah, The Lord be witness between us, if we do not so according to thy words. Then Jephthah went with the elders of Gilead, and the people made him head and captain over them. And Jephthah uttered all his words before the Lord in Mizpeh.

And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? And the king of the children of Ammon

answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan; now therefore restore those lands again peaceably. And Jephthah sent messengers again unto the king of the children of Ammon, and said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon; but when Israel came up from Egypt, and walked through the wilderness unto the Red Sea, and came to Kadesh, then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land. But the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab; but he would not consent. And Israel abode in Kadesh. Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab; for Arnon was the border of Moab. And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place. But Sihon trusted not Israel to pass through his coast; but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them. So Israel possessed all the land of the Amorites, the inhabitants of that country. And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan. So now the Lord God of

Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it? Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the Lord our God shall drive out from before us, them will we possess. And now art thou anything better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever fight against them, while Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? Why therefore did ye not recover them within that time? Wherefore I have not sinned against thee, but thou doest me wrong to war against me. The Lord the Judge be judge this day between the children of Israel and the children of Ammon.

Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to

Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances. And she was his only child. Beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! Thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I cannot go back.

And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains and bewail my virginity, I and my fellows.

And he said, Go. And he sent her away for two months. And she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed. And she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

SAMSON

THE MOST CELEBRATED judge of Hebrew history, not even excepting his

predecessor Jephthah, is Samson. He is best known to us through his association with Delilah, an association made memorable for all music lovers by Saint-Saens' opera, *Samson et Delilah*. But the Delilah incident is only one of the striking adventures of this Hebrew national hero. To begin with, his birth was unexpected, if not miraculous, an angel of the Lord having predicted that a child should be born to Manoah and his barren wife and that this child should be a Nazarite, that is, during all his life he would abstain from wine and strong drink and allow his hair to grow long.

His marvelous adventures began with his killing of the lion on his journey to Timnath to marry a Philistine woman. On a second journey, he found that bees had made honey in the carcass of the lion. Thus arose his famous riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness." Through the treachery of his wife, her companions were able to solve the riddle. In revenge for her betrayal of him, Samson slew thirty of these men in Ashkelon. His wife was given to his companion "whom he had used as his friend." In revenge, Samson put firebrands to the tails of 300 foxes and let them go into the standing corn of the Philistines. The Philistines burnt his wife and her father. To avenge this deed, he "smote them hip and thigh with a great slaughter."

The men of Judah gave him up to the Philistines; but he broke the cords that bound him and slew a thousand of his captors with the jawbone of an ass. Water came out of the hollow of the jawbone and he was thus able to quench his thirst.

This brawling, sensual, strong man turned up next at Gaza. Hearing that he was in the house of a harlot, his enemies lay in wait for him all night in the gate of the city. Samson arose at

midnight and took away the doors of the gate and the two posts and carried them to the top of a hill before Hebron.

There follows the story of his love affair with Delilah, a woman in the valley of Sorek. His enemies, the Philistines, induced her to see where his great strength lay. Three times Samson deceived her and kept his secret. He broke the seven green withs as a thread of tow is broken when it touches fire. The new ropes he broke from off his arms like a thread. He went away with the pin of the beam and the web with which she had fastened him. Yielding finally to her entreaties, Samson revealed to Delilah that the secret of his strength lay in his hair. When the seven locks of his hair were shaven off, he lost all his strength. The Philistines put out his eyes, bound him with fetters of brass, and caused him "to grind in the prison house."

But his hair soon grew again. Called to make sport for the Philistines, Samson was led by a boy to the pillars of the house of Dagon. There he pushed the pillars down and destroyed both himself and three thousand men and women.

The Samson story is interesting not only for its own sake but also for its possible relation to similar stories of semi-divine heroes in the folklore and legends of other peoples of the world. We think at once of Hercules and his twelve labors. Both Samson and Hercules have many features in common with Gilgamesh, the famous Babylonian Sun-hero. In his many adventures and in his personal traits, Samson seems to show some of the characteristics of solar heroes of ancient mythology. The seven locks may be thought of as the sun's beams. The sun is a conqueror of wild beasts. In putting firebrands to the foxes' tails, Samson plays the part properly belonging to the sun-god. The

sun suffers from thirst, as does Samson at the spring. Delilah is a spinner or weaver. In the same way, Aurora weaves a robe for her husband, the sun. The daily rising of the sun is symbolized by Samson's rising at midnight, bursting the gates of Gaza, and taking them to the mountain top. His death suggests the universal death at sunset. On an ancient Babylonian cylinder, Shamash, the sun-god, is shown making his exit with flaming streamers through the pillars of the gateway to the East, to pass at evening through a similar gateway in the West to the darkness of death.

As we think of Samson's deeds of strength and valor, we are also reminded of the Irish hero, Cuchulainn, the English Robin Hood, and the Teutonic Siegfried. Some one has called Samson an irresponsible and uncontrollable Till Eulenspiegel or Peer Gynt.

SAMSON'S RIDDLE

AND SAMSON WENT down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines. Now therefore get her for me to wife.

Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?

And Samson said unto his father, Get her for me; for she pleaseth me well.

But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines; for at that time

the Philistines had dominion over Israel.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath. And, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand. But he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well.

And after a time he returned to take her, and he turned aside to see the carcass of the lion; and, behold, there was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat. But he told not them that he had taken the honey out of the carcass of the lion.

So his father went down unto the woman. And Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him.

And Samson said unto them, I will now put forth a riddle unto you. If ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments. But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments.

And they said unto him, Put forth thy riddle, that we may hear it.

And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness.

And they could not in three days expound the riddle.

And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire. Have ye called us to take that we have? Is it not so?

And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not. Thou hast put forth a riddle unto the children of my people, and hast not told it me.

And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

And she wept before him the seven days, while their feast lasted. And it came to pass on the seventh day, that he told her, because she lay sore upon him. And she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? And what is stronger than a lion?

And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

SAMSON AND THE PHILISTINES

BUT IT CAME TO PASS within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go

in to my wife into the chamber. But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore, I gave her to thy companion. Is not her younger sister fairer than she? Take her, I pray thee, instead of her.

And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

Then the Philistines said, Who hath done this?

And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion.

And the Philistines came up, and burnt her and her father with fire.

And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter. And he went down and dwelt in the top of the rock Etam.

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us?

And they answered, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over

us? What is this that thou hast done unto us?

And he said unto them, As they did unto me, so have I done unto them.

And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines.

And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand; but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

And when he came unto Lehi, the Philistines shouted against him. And the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave a hollow place that was in the jaw, and there came water thereout. And when he had drunk, his spirit came again, and he revived. Wherefore he called the

name thereof Enhakkore, which is in Lehi unto this day.

SAMSON AT GAZA

THEN WENT SAMSON to Gaza, and saw there a harlot, and went in unto her. And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron.

SAMSON AND DELILAH

AND IT CAME TO PASS afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.

And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee every one of us eleven hundred pieces of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.

Then the lords of the Philistines

brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it touches the fire. So his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies. Now tell me, I pray thee, wherewith thou mightest be bound.

And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.

Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies. Tell me wherewith thou mightest be bound?

And he said unto her, If thou weavest the seven locks of my head with the web.

And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death, that he told her

all his heart, and said unto her, There hath not come a razor upon mine head. For I have been a Nazarite unto God from my mother's womb. If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

SAMSON'S DEATH

BUT THE PHILISTINES took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass. And he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice. For they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god. For they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.



And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house. And he made them sport. And they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said. Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death

were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Esh-taol in the buryingplace of Manoah his father.

And he judged Israel twenty years.

SAUL, JONATHAN, and DAVID

AUTHENTIC RECORDED HEBREW *history begins with the reigns of Saul, David, and Solomon. The Israelites are now living under a fairly well-established government. In the period of the judges, Samson, Jephthah, and the rest, "there was no king in Israel," as we read in the last verse of The Book of Judges, and "every man did that which was right in his own eyes." Near the close of his life, Samuel had appointed his sons judges over Israel. But the people asked him to "make us a king to judge us like all the nations." The request displeased both Samuel and the Lord, but it was granted. The person selected for the kingship was the young man Saul, "a choice young man and a goodly." He was of heroic stature; "from his shoulders and upward, he was higher than any of the people." One day Saul, the son of Kish, went out to find his father's asses; he found, instead, a kingdom. Saul had gone to Samuel, the seer, the man of God, the wise man, to find out from him where the asses were. Samuel, learning from the Lord that this young man was the person who had been chosen by Him for the kingship, anointed him King of Israel.*

His reign over Israel was a brief and stormy one. Most of his time was spent in fighting against the Philistines. An act of disobedience early in his reign

caused him to lose the favor of the Lord, and thus the Philistines were able to overcome the Israelites and to bring about his death. The Lord had commanded him to destroy utterly the sinful Amalekites, but Saul and the people spared Agag, the king, and the best of the cattle. Samuel did not hesitate to carry out the command.

"Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal." — 1 Samuel, XV: 32, 33.

The young David, the son of Jesse of Bethlehem, was chosen as his successor. He had also heroic characteristics. "Now he was ruddy, and withal of a beautiful countenance, and goodly to look to." David gained the friendship of Saul through his playing on the harp to cure the king's illness. He soon lost favor, however, for Saul realized that in David he faced a rival for the kingship. He was envious of David's successful warlike deeds and of the young man's favor with the people.

The story of Saul's hostility toward David, of the friendship for David of Saul's son Jonathan, and of David's repeated refusals to take the life of Saul when he had the opportunity is told in 1 Samuel, Chapters XVIII to XXVII. In this section of the narrative and in the part which concludes with 2 Samuel, Chapter I, are related, among the many details of strife, jealousy, forbearance, friendship, and hostility, the death of Samuel, the story of David and Abigail and Nabal, the visit of Saul to the Witch of Endor, the death of Jonathan, the two accounts of the death of Saul, and the celebrated lament of David for Saul and Jonathan.

The story of Saul's visit to the Witch of Endor reminds us of the visit of "the wise woman" of Tekoah to David, as the result of which Absalom, his son, was allowed to return to Jerusalem, and of the prediction and promise made to Joab by "the wise woman" of the city of Abel, in consequence of which the great warrior of David spared the city from destruction. The most celebrated "wise woman" or "witch" story in English literature is that of the three weird sisters of Shakespeare's Macbeth. The death of Saul as told in Chapter XXXI of 1 Samuel finds parallels in the death stories of other heroic world figures, the best known to us probably being that of Brutus, described so impressively in Shakespeare's Antony and Cleopatra. A different account of Saul's death appears in Chapter I of 2 Samuel. Instead of falling upon his sword and thus coming to his death at his own hands, he is here slain by an Amalekite, who tells David of the deaths of both Saul and Jonathan.

The lament of David for Saul and Jonathan is one of the finest bits of poetry in the whole Bible. It finds an appropriate place in this volume under the section entitled "Poetry of the Old Testament."

SAUL IS PROCLAIMED KING

BY SAMUEL

NOW THERE WAS a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people.

And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not; then they passed through the land of Shalim, and there they were not; and he passed through the land of the Benjamites, but they found them not. And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us. And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass; now let us go thither; peradventure he can shew us our way that we should go. Then said Saul to his servant, But, behold, if we go, what shall we bring the man? For the bread is spent in our vessels, and there is not a present to bring to the man of God. What have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a Prophet was beforetime called a Seer.) Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? And they answered them, and said, He is. Behold, he is before you. Make haste

now, for he came to day to the city; for there is a sacrifice of the people to day in the high place. As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat; for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him. And they went up into the city. And when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

Now the Lord had told Samuel in his ear a day before Saul came, saying, Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines; for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! This same shall reign over my people.

Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer. Go up before me unto the high place; for ye shall eat with me to day, and tomorrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house? And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me? And Samuel

took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! Set it before thee, and eat; for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early. And it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on) but stand thou still a while, that I may shew thee the word of God.

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah. And they will say unto thee, The asses which thou wentest to seek are found; and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the

plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine. And they will salute thee, and give thee two loaves of bread, which thou shalt receive of their hands. After that thou shalt come to the hill of God, where is the garrison of the Philistines. And it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from a high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings. Seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

And it was so, that, when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day.

And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? And one of the same place answered and said, But who is their

father? Therefore it became a proverb, Is Saul also among the prophets? And when he had made an end of prophesying, he came to the high place.

And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses; and when we saw that they were no where, we came to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

And Samuel called the people together unto the Lord to Mizpeh, and said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you; and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations. And ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken; and when they sought him, he could not be found. Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence; and when he stood among the people, he was higher

than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

WARFARE AGAINST THE PHILISTINES

SSAUL REIGNED ONE year. And when he had reigned two years over Israel, Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin; and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased. And Saul said unto the priest, Withdraw thine hand. And Saul and all the people that were with him assembled themselves, and they came to the battle; and, behold, every man's sword was against his fellow, and there was a very great discomfiture. Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned

to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the Lord saved Israel that day; and the battle passed over unto Bethaven.

And the men of Israel were distressed that day. For Saul had adjoined the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food. And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth, for the people feared the oath. But Jonathan heard not when his father charged the people with the oath. Wherefore he put forth the end of the rod that was in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint. Then said Jonathan, My father hath troubled the land. See, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? For had there not been now a much greater slaughter among the Philistines?

And they smote the Philistines that day from Michmash to Aijalon; and the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves,

and slew them on the ground; and the people did eat them with the blood.

Then they told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have transgressed; roll a great stone unto me this day. And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep and slay them here, and eat; and sin not against the Lord in eating with the blood. And all the people brought every man his ox with him that night, and slew them there. And Saul built an altar unto the Lord; the same was the first altar that he built unto the Lord.

And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. And Saul asked counsel of God, Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel? But he answered him not that day. And Saul said, Draw ye near hither, all the chief of the people; and know and see wherein this sin hath been this day. For, as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. Therefore Saul said unto the Lord God of Israel, Give a perfect lot. And Saul and Jonathan were taken; but the people escaped. And Saul said, Cast lots

between me and Jonathan my son. And Jonathan was taken. Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die. And Saul answered, God do so and more also; for thou shalt surely die, Jonathan. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid. As the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not. Then Saul went up from following the Philistines; and the Philistines went to their own place.

DAVID BEFORE SAUL

BUT THE SPIRIT of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp. And it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him. Wherefore Saul sent messen-

gers unto Jesse, and said, Send me David thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him. And he loved him greatly. And he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand. So Saul was refreshed, and was well, and the evil spirit departed from him.

DAVID AND GOLIATH

NOW THE PHILISTINES gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side and Israel stood on a mountain on the other side; and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's

beam; and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth.

And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth. And when he rose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear. And this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.

And Saul said unto David, Go and the Lord be with thee.

And Saul armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand. And he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with

sword and spear; for the battle is the Lord's and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth?

And Abner said, As thy soul liveth, O king, I cannot tell.

And the king said, Inquire thou whose son the stripling is.

And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine

in his hand. And Saul said to him, Whose son art thou, thou young man?

And David answered, I am the son of thy servant Jesse the Bethlehemite.

HOSTILITY OF SAUL TOWARD DAVID AND THE FRIENDSHIP OF JONATHAN FOR DAVID

AND IT CAME TO PASS, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And David went out whithersoever Saul sent him, and behaved himself wisely. And Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said,

*Saul hath slain his thousands,
And David his ten thousands.*

And Saul was very wroth, and the saying displeased him. And he said, They have ascribed unto David ten

thousands, and to me they have ascribed but thousands. And what can he have more but the kingdom? And Saul eyed David from that day and forward.

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house. And David played with his hand, as at other times. And there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

And Saul was afraid of David, because the Lord was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and the Lord was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them.

And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him. And David said unto Saul, Who am I? And what is my life, or my father's family in Israel, that I should be son in law to the king? But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

And Michal Saul's daughter loved David. And they told Saul, and the thing pleased him. And Saul said, I

will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain.

And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee; now therefore be the king's son in law. And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed? And the servants of Saul told him, saying, On this manner spake David. And Saul said, Thus shall ye say to David, The king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son in law. And the days were not expired. Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

And Saul saw and knew that the Lord was with David, and that Michal Saul's daughter loved him. And Saul was yet the more afraid of David; and Saul became David's enemy continually. Then the princes of the Philistines went forth. And it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

And Saul spake to Jonathan his

son, and to all his servants, that they should kill David. But Jonathan Saul's son delighted much in David. And Jonathan told David, saying, Saul my father seeketh to kill thee; now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself; and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee, and what I see, that I will tell thee.

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good. For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel. Thou sawest it, and didst rejoice. Wherefore then wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan; and Saul sware, As the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

And there was war again. And David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand; and David played with his hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall; and David fled, and escaped that night.

Saul also sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal David's wife told him, saying, If thou save not thy life to night, to-morrow thou shalt be slain. So Michal let David down through a window; and he went, and fled, and escaped. And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. And when Saul sent messengers to take David, she said, He is sick. And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told Saul, saying, Behold, David is at Naioth in Ramah. And Saul sent messengers to take David. And when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that is in Sechu. And he asked and said, Where are Samuel and David? And one said, Behold, they be at

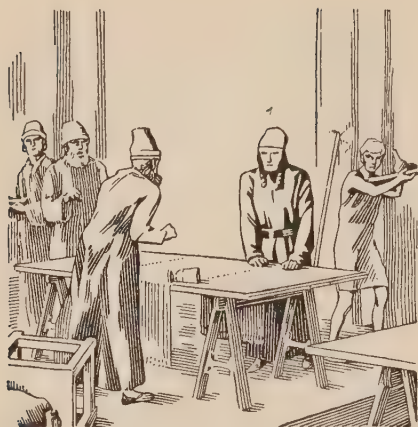
Naioth in Ramah. And he went thither to Naioth in Ramah. And the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? What is mine iniquity? And what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die. Behold, my father will do nothing either great or small, but that he will shew it me; and why should my father hide this thing from me? It is not so. And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes. And he saith, Let not Jonathan know this, lest he be grieved; but truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat; but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city; for there is a yearly sacrifice there for all the family. If he say thus, It is well, thy servant shall have peace; but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a cove-

nant of the Lord with thee. Notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father? And Jonathan said, Far be it from thee. For if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David to Jonathan, Who shall tell me? Or what if thy father answer thee roughly?

And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about tomorrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee, the Lord do so and much more to Jonathan; but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace, and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not; but also thou shalt not cut off thy kindness from my house for ever, no, not when the Lord hath cut off the enemies of David every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul.

Then Jonathan said to David, Tomorrow is the new moon; and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the



place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold the arrows are on this side of thee, take them, then come thou, for there is peace to thee, and no hurt, as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee, go thy way, for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever.

So David hid himself in the field. And when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day; for he thought, Something hath befallen him, he is not clean, surely he is not clean. And it came to pass on the morrow, which was the second day of the month, that David's place was empty. And Saul said unto Jona-

than his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem. And he said, Let me go, I pray thee; for our family hath a sacrifice in the city, and my brother, he hath commanded me to be there, and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? What hath he done? And Saul cast a javelin at him to smite him; whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month; for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan

cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing; only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed; and Jonathan went into the city.

Then came David to Nob to Ahimelech the priest. And Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee; and I have appointed my servants to such and such a place. Now therefore what is under thine hand? Give me five loaves of bread in mine hand, or what there is present. And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common,

yea, though it were sanctified this day in the vessel. So the priest gave him hallowed bread; for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.

Now a certain man of the servants of Saul was there that day, detained before the Lord; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

And David said unto Ahimelech, And is there not here under thine hand spear or sword? For I have neither brought my sword nor my weapons with me, because the king's business required haste. And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod. If thou wilt take that, take it; for there is no other save that here. And David said, There is none like that; give it me.

And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. And the servants of Achish said unto him, Is not this David the king of the land? Did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate; and let his spittle fall down upon his beard. Then said Achish unto his servants, Lo, ye see the man is mad. Wherefore then have ye brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into my house?

David therefore departed thence, and escaped to the cave Adullam; and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them. And there were with him about four hundred men.

And David went thence to Mizpeh of Moab. And he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold.

And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him), then Saul said unto his servants that stood about him, Hear now, ye Benjamites, will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of

Jesse coming to Nob, to Ahimelech the son of Ahitub. And he enquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob; and they came all of them to the king. And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day? Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house? Did I then begin to inquire of God for him? Be it far from me. Let not the king impute any thing unto his servant, nor to all the house of my father, for thy servant knew nothing of all this, less or more. And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

And the king said unto the footmen that stood about him, Turn, and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord. And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with

the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar shewed David that Saul had slain the Lord's priests. And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul. I have occasioned the death of all the persons of thy father's house. Abide thou with me, fear not, for he that seeketh my life seeketh thy life; but with me thou shalt be in safeguard.

Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors. Therefore David inquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah. And David's men said unto him, Behold, we be afraid here in Judah. How much more then if we come to Keilah against the armies of the Philistines? Then David inquired of the Lord yet again. And the Lord answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand. So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering

into a town that hath gates and bars. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.

Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth. And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And David saw that Saul was come out to seek his life; and David was in the wilderness of Ziph in a wood.

And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not, for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee, and that also Saul my father knoweth. And they two made a covenant before the Lord; and David abode in the wood, and Jonathan went to his house.

Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon? Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand. And Saul said, Blessed be ye of the Lord; for ye have compassion on me. Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there; for it is told me that he dealeth very subtilly. See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you; and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. And they arose, and went to Ziph before Saul. But David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon. Saul also and his men went to seek him. And they told David. Wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain, and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. Wherefore Saul returned from pursuing after David, and went against the Philistines; therefore they called that place Sela-hammalekoth.

And David went up from thence, and dwelt in strong holds at Engedi.

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave, and Saul went in to cover his feet. And David and his men remained in the sides of the cave. And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave; and some bade me kill thee;

but mine eye spared thee; and I said, I will not put forth mine hand against my lord, for he is the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked; but mine hand shall not be upon thee. After whom is the king of Israel come out? After whom dost thou pursue? After a dead dog, after a flea? The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me; forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? Wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt

not destroy my name out of my father's house.

And David sware unto Saul.

And Saul went home; but David and his men gat them up unto the hold.

And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed.

And David arose, and came to the place where Saul had pitched. And David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host. And Saul lay in the trench, and the people pitched round about him. Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. So David and Abishai came to the people by night. And, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster; but Abner and the people lay round about him. Then said Abishai to David, God hath delivered thine enemy into thine hand this day; now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. And David said to Abishai, Destroy him not;

for who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed; but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked; for they were all asleep, because a deep sleep from the Lord was fallen upon them.

Then David went over to the other side, and stood on the top of a hill afar off, a great space being between them. And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? And David said to Abner, Art not thou a valiant man? And who is like to thee in Israel? Wherefore then hast thou not kept thy lord the king? For there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant? For what have I done? Or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words

of his servant. If the Lord have stirred thee up against me, let him accept an offering; but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods. Now therefore, let not my blood fall to the earth before the face of the Lord; for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

Then said Saul, I have sinned. Return, my son David, for I will no more do thee harm, because my soul was precious in thine eyes this day; behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear! And let one of the young men come over and fetch it. The Lord render to every man his righteousness and his faithfulness; for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation. Then Saul said to David, Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

And David said in his heart, I shall now perish one day by the hand of Saul. There is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel. So shall I escape out of his hand. And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of

Gath. And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

And it was told Saul that David was fled to Gath; and he sought no more again for him.

DAVID AND ABIGAIL

AND THERE WAS a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats. And he was shearing his sheep in Carmel. Now the name of the man was Nabal, and the name of his wife Abigail. And she was a woman of good understanding, and of a beautiful countenance; but the man was churlish and evil in his doings, and he was of the house of Caleb.

And David heard in the wilderness that Nabal did shear his sheep. And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name. And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers. Now thy shepherds which were with us, we hurt them not, neither was there aught missing unto them, all the while they were in Carmel. Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes, for we come in a good day; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. And when David's young

men came, they spake to Nabal according to all those words in the name of David, and ceased.

And Nabal answered David's servants, and said, Who is David? And who is the son of Jesse? There be many servants nowadays that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be? So David's young men turned their way, and went again, and came and told him all those sayings. And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword. And there went up after David about four hundred men; and two hundred abode by the stuff.

But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields. They were a wall unto us both by night and day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household; for he is such a son of Belial, that a man cannot speak to him.

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and laid them on asses. And she said unto her servants, Go on before me; behold, I come after

you. But she told not her husband Nabal. And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him; and he hath requited me evil for good. So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall. And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, and fell at his feet, and said, Upon me, my lord, upon me let this iniquity be; and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, even Nabal; for as his name is, so is he. Nabal is his name, and folly is with him. But I thine handmaid saw not the young men of my lord, whom thou didst send. Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. I pray thee, forgive the trespass of thine handmaid; for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days. Yet a man is risen to pursue thee, and to seek thy soul; but

the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel, that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself. But when the Lord shall have dealt well with my lord, then remember thine handmaid.

And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me, and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall. So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

And Abigail came to Nabal. And, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken. Wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he be-

came as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died.

And when David heard that Nabal was dead, he said, Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil; for the Lord hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife. And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife. And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord. And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.

SAUL AND THE WITCH OF ENDOR

NOW SAMUEL WAS DEAD, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

Then said Saul unto his servants, Seek me a woman that hath a fa-

miliar spirit, that I may go to her, and inquire of her.

And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night. And he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land. Wherefore then layest thou a snare for my life, to cause me to die?

And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

Then said the woman, Whom shall I bring up unto thee?

And he said, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice. And the woman spake to Saul, saying, Why hast thou deceived me? For thou art Saul.

And the king said unto her, Be not afraid. For what sawest thou?

And the woman said unto Saul, I saw gods ascending out of the earth.

And he said unto her, What form is he of?

And she said, An old man cometh up; and he is covered with a mantle.

And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up?

And Saul answered, I am sore dis-

tressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams. Therefore I have called thee, that thou mayest make known unto me what I shall do.

Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me. For the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David.

Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines. And tomorrow shalt thou and thy sons be with me. The Lord also shall deliver the host of Israel into the hand of the Philistines.

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel. And there was no strength in him; for he had eaten no bread all the day, nor all the night.

And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee, and eat, that thou mayest have strength, when thou goest on thy way.

But he refused, and said, I will not eat.

But his servants, together with the woman, compelled him; and he

hearkened unto their voice. So he rose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof. And she brought it before Saul, and before his servants; and they did eat. Then they rose up and went away that night.

THE DEATH OF SAUL

NOW THE PHILISTINES fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

DAVID *and* URIAH *and* NATHAN'S Parable

IN A DELIGHTFUL *essay on books*, Robert Louis Stevenson refers to George Meredith's novel, *The Egoist*, in these words: "*Here is a Nathan for the modern David; here is a book to send the*

blood into men's faces." This Biblical allusion is to the discreditable action of David in sending Uriah into the forefront of the battle in order that Uriah might be killed and that he, the King, could then have Bathsheba for his wife. Nathan is sent by the Lord to David to rebuke him for his sin. He tells David the parable of the rich man who instead of killing one of his many sheep took the one little ewe lamb of the poor man to provide a feast for the traveler. When David declares that such a man is worthy of death, Nathan utters the simple meaningful statement, "Thou art the man."

AND IT CAME TO PASS, after the year was expired, at the time when kings go forth to battle that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house. And from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness. And she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did,

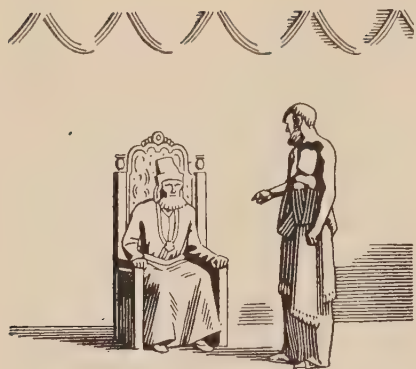
and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? Why then didst thou not go down unto thine house?

And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields. Shall I then go into mine house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing.

And David said to Uriah, Tarry here today also, and tomorrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him. And he made him drunk. And at even Uriah went out to lie on his bed with the servants of his lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab; and there fell some of the people of the servants



of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war; and charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? Knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth? Did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? Why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

Then David said unto the messenger, Thus shalt thou say unto

Joab, Let not this thing displease thee, for the sword devoureth one as well as another. Make thy battle more strong against the city, and overthrow it. And encourage thou him.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up. And it grew up together with him, and with his children. It did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul. And I gave thee thy master's house, and thy

master's wives into thy bosom, and gave thee the house of Israel and of Judah. And if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

DAVID and ABSALOM

DURING HIS ENTIRE REIGN, King David, like his predecessor Saul, was engaged in military struggles against the enemies of his people. He was also, like Saul, unfortunate in losing the loyal support of a favorite son. For disobedience, unknowingly committed, Jonathan was condemned by Saul to die. He was rescued by the people, who were unwilling that a man who had fought so brilliantly and so victoriously against their enemies should perish. Throughout his life Jonathan was loyal to his friend David, whom Saul endeavored time and again to destroy. To this friendship David paid a loving tribute in his lament for the deaths of Saul and Jonathan.

For the killing of his brother Amnon, Absalom was cast out from his father's house. David, however, always loved the boy, and through the influence of the wise woman of Tekoah, received him again into his favor. But Absalom, unlike Jonathan, always opposed his father and sought to gain the kingship for himself. The story of David's affection for his son and of his

grief when he learned of the boy's tragic death is movingly and dramatically related in the seventeenth chapter of 2 Samuel. In the midst of the battle in which Absalom was killed, David commanded his generals to "deal gently with the young man, even with Absalom." And when the news of the boy's death was brought to him by Cushie, the runner, David cried out in his grief, "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

ABSALOM'S REBELLION AGAINST DAVID

AND IT CAME TO PASS after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate. And it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel.

And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy serv-

ant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. And the king said unto him, Go in peace. So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom. Make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint. And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house. And the king went forth, and all the people after him, and tarried in a place that was far off. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

Then said the king to Ittai the Gittite, Wherefore goest thou also

with us? Return to thy place, and abide with the king; for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? Seeing I go whither I may, return thou, and take back thy brethren. Mercy and truth be with thee. And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice, and all the people passed over. The king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God; and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God unto the city. If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation; but if he thus say, I have no delight in thee, behold, here am I, let him do to me as seemeth good unto him. The king said also unto Zadok the priest, Art not thou a seer? Return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me. Zadok therefore and Abiathar carried the ark of God again to Jerusalem. And they tarried there.

And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot. And all the people that was with him covered every man his head, and they went up, weeping as they went up. And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness. And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head. Unto whom David said, if thou passest on with me, then thou shalt be a burden unto me; but if thou return to the city, and say unto Absalom, I will be thy servant, O king, as I have been thy father's servant hitherto, so will I now also be thy servant, then mayest thou for me defeat the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? Therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear. So Hushai David's friend came into the city, and Absalom came into Jerusalem.

AHITHOPHEL AND HIS COUNSEL

MOREOVER AHITHOPHEL said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night; and I will come upon him while he is weary and

weak handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only; and I will bring back all the people unto thee. The man whom thou seekest is as if all returned. So all the people shall be in peace. And the saying pleased Absalom well, and all the elders of Israel. Then said Absalom, call now Hushai the Archite also, and let us hear likewise what he saith. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner. Shall we do after his saying? If not, speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time. For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field. And thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place. And it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt. For all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men. Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground; and of him and of all the men that are with him there shall

not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him. Now Jonathan and Ahimaaz stayed by Enrogel; for they might not be seen to come into the city; and a wench went and told them; and they went and told king David. Nevertheless, a lad saw them, and told Absalom; but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court, whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem. And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and

said unto David, Arise, and pass quickly over the water; for thus hath Ahithophel counselled against you. Then David arose, and all the people that were with him, and they passed over Jordan; by the morning light there lacked not one of them that was not gone over Jordan.

And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

THE DEATH OF ABSALOM

AND DAVID NUMBERED the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth. For if we flee away, they will not care for us; neither if half of us die, will they care for us. But now thou art worth ten thousand of us; therefore now it is better that thou succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel; and the battle was in the wood of Ephraim, where the people of Israel were slain before the servants of David. And there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country. And the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? And I would have given thee ten shekels of silver, and a girdle. And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life. For there is no matter hid from the king, and thou thyself wouldest have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the peo-

ple returned from pursuing after Israel; for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him. And all Israel fled every one to his tent.

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi. And David sat between the two gates. And the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running. And the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. And, behold, Cushai came; and Cushai said, Tidings, my lord the king; for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushai, Is the young man Absalom safe? And Cushai answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept. And as he went, thus he said, O my son Absalom! My son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!

The Death of DAVID

NOW THE DAYS OF DAVID drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth. Be thou strong therefore, and shew thyself a man, and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thy-

self, that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table; for so they came to me when I fled because of Absalom thy brother.

And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim. But he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

So David slept with his fathers, and was buried in the city of David.

SOLOMON the Wise King

SOLOMON, THE SON of David and Bathsheba, succeeded to the kingship on

the death of David. His reign opened with murder. He killed three threatening opponents — Adonijah, his elder brother, Joab who favored the elder brother, and Shimei; and thus, as the Bible story tells us, "the kingdom was established in the hand of Solomon." The united kingdom lasted for forty years. Solomon died in peace, but on his death, the kingdom fell apart. Rehoboam, his son, ruled over Judah, and Jeroboam, "a mighty man of valor," ruled over Israel, which had revolted against the house of David.

As compared with both Saul and David, Solomon was an unmilitary, unheroic king. The best thing that we know about him and the thing for which he is today remembered is his wisdom. When the Lord appeared to Solomon by night in a dream and asked him what he should give him, Solomon wisely asked for "an understanding heart to judge thy people, that I may discern between good and bad." To the King, God gave not only wisdom but also riches and honor.

The best example of his wisdom is the story of his judgment between the two women, each of whom maintained that the child in dispute belonged to her. In connection with the visit of the Queen of Sheba, we learn much about Solomon's fabulous wealth. He is also remembered today for his rebuilding of the temple. In the first book of Kings, the historian tells us that "he spake three thousand proverbs, and his songs were a thousand and five." Partly through the influence of this statement, the name of Solomon was attached to three books of the Old Testament — The Song of Songs, the Proverbs, and Ecclesiastes — which, according to a legend, were written respectively in his youth, his middle years, and his old age.

THE BEGINNING OF THE REIGN OF SOLOMON

THEN SAT SOLOMON upon the throne of David his father; and his kingdom was established greatly.

And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably. He said moreover, I have somewhat to say unto thee. And she said, Say on. And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign. Howbeit the kingdom is turned about, and is become my brother's, for it was his from the Lord. And now I ask one petition of thee, deny me not. And she said unto him, Say on. And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay) that he give me Abishag the Shunammite to wife. And Bathsheba said, Well; I will speak for thee unto the king.

Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother; for I will not say thee nay. And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife. And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also; for he is mine elder brother; even for him, and for Abia-

thar the priest, and for Joab the son of Zeruiah. Then king Solomon swore by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day. And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields, for thou art worthy of death; but I will not at this time put thee to death, because thou barrest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted. So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh.

Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar. And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. And the king said unto him, Do as he hath said, and fall upon him, and bury

him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever; but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord. So Benaiah the son of Jehoiada went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness.

And the king put Benaiah the son of Jehoiada in his room over the host; and Zadok the priest did the king put in the room of Abiathar.

And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die; thy blood shall be upon thine own head. And Shimei said unto the king, The saying is good. As my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath. And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his serv-

ants. And Shimei went, and brought his servants from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? And thou saidst unto me, The word that I have heard is good. Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with? The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father. Therefore the Lord shall return thy wickedness upon thine own head. And king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever. So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him that he died. And the kingdom was established in the hand of Solomon.

And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

For he had dominion over all the region on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river; and he had peace on all sides round about

him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.

And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol. And his fame was in all nations round about. And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

SOLOMON'S JUDGMENT BETWEEN THE TWO WOMEN

THEN CAME THERE TWO women, that were harlots, unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I



was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also. And we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead. But when I had considered it in the morning, behold it was not my son, which I did bear.

And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead. And the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other.

Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it; she is the mother thereof.

And all Israel heard of the judgment which the king had judged. And they feared the king; for they saw that the wisdom of God was in him, to do judgment.

SOLOMON AND THE QUEEN OF SHEBA

AND WHEN THE QUEEN of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones. And when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions. There was not any thing hid from the king, which he told her not.

And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord, there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I be-

lieved not the words, until I came, and mine eyes had seen it. And, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice. And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones. There came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers. There came no such almug trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

THE WEALTH OF SOLOMON

NOW THE WEIGHT OF GOLD that came to Solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

And king Solomon made two hun-

dred targets of beaten gold; six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind; and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tharshish with the navy of Hiram. Once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. So king Solomon exceeded all the kings of the earth for riches and for wisdom.

And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

And Solomon gathered together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore

trees that are in the vale, for abundance.

And Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty. And so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

ELIJAH and ELISHA

THESE TWO PROPHETS, *Elijah and Elisha*, were chosen by the Lord to destroy the worship of false gods among the people of Israel. Elijah, the Tishbite, first appeared in the Bible story in the early years of the reign of King Ahab. Ahab took as his wife Jezebel, the daughter of the king of the Zidonians, and under her influence he forsook the worship of God and served Baal. The first memorable act of Elijah was his killing of the four hundred and fifty prophets of Baal. For this deed Jezebel became his enemy, and remained so throughout his entire career as a prophet of God.

Jezebel is one of the three Biblical women — four, indeed, if Eve, the wife of Adam, is to be included — who gave bad advice to their husbands. In the story of Esther, Haman, the antagonist of Mordecai, was himself hanged on the scaffold which Zeresh, his wife, advised him to build for the execution of Mordecai. The wife of Job told the patient sufferer that the only thing for him to do was to "curse God and die." And Jezebel assured Ahab that as king of Israel he could safely take over the vineyard of Naboth. Elijah's prophecy later came true, that "the dogs shall eat Jezebel by the wall of Jezreel."

The end of Elijah's life was marked

by his miraculous ascent to heaven. In the sight of "fifty men of the sons of the prophets," Elijah wrapped his mantle together and smote the waters of the river Jordan, and Elisha and he went over on dry ground. As the two prophets talked, a chariot and horses of fire appeared and took Elijah up by a whirlwind into heaven. And Elisha saw it and exclaimed, "My father, my father, the chariot of Israel, and the horsemen thereof."

Elisha succeeded the older prophet in the work of declaring the will of the Lord to the people of Israel and of destroying the worship of Baal. He performed even more miracles than did Elijah, such as the healing of the waters, the destruction of the mocking children, the multiplying of the widow's oil, the causing of the iron to float, and the curing of Naaman's leprosy. Almost the last act of his life was the anointing of Jehu as king of Israel. Through Jehu, was carried out the prophecy of Elijah against Jezebel. She was thrown out of a window to her death, and when "they went to bury her, they found no more of her than the skull, and the feet, and the palms of her hands."

ELIJAH AT THE BROOK CHERITH

AND ELIJAH THE TISHBITE, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went and did according unto the word of the Lord; for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there. Behold, I have commanded a widow woman there to sustain thee.

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks. And he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not; go and do as thou hast said. But make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went and did according to the saying of Elijah. And she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail,

according to the word of the Lord, which he spake by Elijah.

ELIJAH AND THE PROPHETS OF BAAL

AND ELIJAH THE TISHBITE, who was of the inhabitants of Gilhim, Art thou he that troubleth Israel?

And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.

And the people answered him not a word.

Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks. And let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under. And I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the Lord. And the God that answereth by fire, let him be God.

And all the people answered and said, It is well spoken.

And Elijah said unto the prophets

of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us.

But there was no voice, nor any that answered. And they leaped upon the altar which was made.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud. For he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name. And with the stones he built an altar in the name of the Lord. And he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they

did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces. And they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was

black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

ELIJAH, NABOTH AND THE VINE-
YARD, AND JEZEBEL

AND IT CAME TO PASS after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house, and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the whole of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it; and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry. I will give thee the vineyard of Naboth the Jezreel-

ite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him; and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money, for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria. Behold, he is in the vineyard of Naboth, whither he is gone down to possess

it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus said the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity . . . and will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. . . . And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house.

ELIJAH'S ASCENT TO HEAVEN

AND IT CAME TO PASS, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here,

I pray thee; for the Lord hath sent me to Bethel.

And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee.

So they went down to Bethel.

And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day?

And he said, Yea, I know it; hold ye your peace.

And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho.

And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee.

So they came to Jericho.

And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day?

And he answered, Yea, I know it; hold ye your peace.

And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan.

And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee.

And they two went on.

And fifty men of the sons of the prophets went, and stood to view afar off; and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee?

And Elisha said, I pray thee, let

a double portion of thy spirit be upon me.

And he said, Thou hast asked a hard thing. Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof!

MIRACLES OF ELISHA

HEALING THE WATERS

AND THE MEN of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.

DESTRUCTION OF THE MOCKING CHILDREN

AND HE WENT UP from thence unto Bethel. And as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald

head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

MULTIPLYING THE WIDOW'S OIL

NOW THERE CRIED a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead. And thou knowest that thy servant did fear the Lord. And the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

CURING NAAMAN OF HIS LEPROSY

NOW NAAMAN, CAPTAIN of the host of the king of Syria, was a great man with his master, and honourable, because by him the

Lord had given deliverance unto Syria. He was also a mighty man in valour, but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! For he would recover him of his leprosy.

And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel.

And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in

Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God. And his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him. And he said, Behold, now I know that there is no God in all the earth, but in Israel. Now therefore, I pray thee, take a blessing of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? For thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the

Lord pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets. Give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed.

But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

CAUSING THE IRON TO FLOAT

AND THE SONS of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the axe head fell into the water. And he cried, and said, Alas, master! For it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it.

ELISHA, JEHU, AND JEZEBEL

AND ELISHA the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead; and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber: Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting.

And he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish; . . . and I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

Then Jehu came forth to the servants of his lord. And one said unto him, Is all well? Wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication. And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel. Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be

your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel. So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? Turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? Turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again; and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he

sunk down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite. For remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him. Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord.

But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tied her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? Who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down; and some of her blood was sprinkled on the wall, and on the horses; and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her; for she is a king's daughter. And they went to bury her; but they found no more of her than the skull, and the feet, and the

palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel; and the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel, so that they shall not say, This is Jezebel.

HEZEKIAH and SENNACHERIB

THE INTEREST OF this narrative, like that of the two narratives which follow immediately thereafter, is mainly historical, rather than literary. During the reign of Hezekiah, Shalmanezzer king of Assyria succeeded in conquering Samaria (North Israel), and carried the people away to his own land. But Hezekiah did what was right in the sight of the Lord and his kingdom, Judah, was saved from the attacks of Sennacherib. Evil days followed, however, and, as we learn from Chapter XXV of 2 Kings, Nebuchadnezzar, king of Babylon (Chaldea), attacked and conquered Jerusalem, put out the eyes of King Zedekiah, and carried both him and his people away into exile. This event, which may be dated 586 B.C., marks the end of the rule of the kings of Israel and Judah. The third of these narratives, the Rebuilding of Jerusalem, tells of the plans of Nehemiah, during the reign of Artaxerxes king of the Persians, to rebuild the city and thus once more to establish a place of worship for the people of Israel in the land of their fathers.

NOW IT CAME TO PASS in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah. And he did that which was right in the sight of the Lord, according to all that David his father did.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth. And he rebelled against the king of Assyria, and served him not. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it; even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes; because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the

Lord commanded, and would not hear them, nor do them.

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me; that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house.

And the king of Assyria sent Tartan and Rabсарis and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem.

Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Harken not to Hezekiah. For thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil

olive and of honey, that ye may live, and not die; and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of mine hand? Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord shall deliver Jerusalem out of mine hand?

But the people held their peace, and answered him not a word; for the king's commandment was, saying, Answer him not. Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth and went into the house of the Lord. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.



Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel; That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him. The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof; and I will enter into the lodgings of his borders, and into the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? Now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous

heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion. The zeal of the Lord of hosts shall do this.

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at

Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.

And Isaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?

And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.

The Capture of Jerusalem

AND IT CAME TO PASS in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts

against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden (now the Chaldees were against the city round about); and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho; and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out

the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem. And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain

The Assyrian and Babylonian Empires



of the guard carry away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door. And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city. And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

The Rebuilding of Jerusalem

THE WORDS OF NEHEMIAH the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said, I beseech thee, O

Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments; let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee. Both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations; but if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him; and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance

sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live for ever. Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him) For how long shall thy journey be? And when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Then said I unto them [the rulers of Jerusalem], Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire. Come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build.

Miraculous Events In the Life of DANIEL

THE AUTHOR OF THE BOOK OF DANIEL has brought together three most interesting stories dealing with the power of Daniel, the prophet of God. The first story concerns the interpretation of the dreams of Nebuchadnezzar, king of Babylonia (Chaldea), the rescue of the three Jews, Shadrach, Meshach, and Abednego, from the fiery furnace, the fulfilment of Daniel's prediction that the great king should eat grass like oxen, and Nebuchadnezzar's restoration to health and his worship of the King of heaven. The second story deals with the handwriting on the wall at the feast of Belshazzar, according to which the kingdom would be divided between the Medes and the Persians, and also with the death of Belshazzar, king of the Chaldeans. The third story relates the miraculous escape of Daniel from the den of the lions, into which he had been cast by the command of King Darius, the Median.

Two additional stories about the marvelous power of Daniel are related in a book of the Apocrypha entitled "The History of the Destruction of Bel and the Dragon." During the reign of Cyrus of Persia, the Babylonians worshipped an idol called Bel and a great dragon. Daniel strewed ashes on the floor of the temple of Bel and thus proved to Cyrus by footsteps in the ashes that the priests of Bel and their wives and children had consumed the food that was left by the people for their idol. Daniel next boiled together pitch and fat and hair and put the mixture in the mouth of the dragon, thus causing this idol of the Babylonians to burst asunder. In great indignation, the people appealed to the king to destroy Daniel. He was cast into the den of the lions. After six days, Cyrus went to

the den and found Daniel sitting unharmed among the lions. Then the king exclaimed, "Great art thou, O Lord God of Daniel, and there is none other beside thee."

NEBUCHADNEZZAR AND DANIEL

AND IN THE SECOND year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the king in Syriac, O king, live for ever. Tell thy servants the dream, and we will shew the interpretation.

The king answered and said to the Chaldeans, The thing is gone from me; if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour. Therefore shew me the dream, and the interpretation thereof.

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream,

there is but one decree for you. For ye have prepared lying and corrupt words to speak before me, till the time be changed. Therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon. He answered and said to Arioch the king's captain, Why is the decree so hasty from the king?

Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Dan-

iel blessed the God of heaven. Daniel answered and said,

Blessed be the name of God for ever and ever.

For wisdom and might are his;

And he changeth the times and the seasons;

He removeth kings, and setteth up kings;

He giveth wisdom unto the wise, And knowledge to them that know understanding;

He revealeth the deep and secret things;

He knoweth what is in the darkness,

And the light dwelleth with him.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon. He went and said thus unto him: Destroy not the wise men of Babylon. Bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in

heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these. As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine

hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter. And the dream is certain, and the interpretation thereof sure.

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods,

and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon. But Daniel sat in the gate of the king.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits. He set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then a herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

Therefore at that time, when all

the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego. These men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego? Do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace. And who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-

nego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego. Therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound in the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery

furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort.

Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! And how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace. I saw a dream which made me afraid, and the thoughts upon

my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers. And I told the dream before them. But they did not make known unto me the interpretation thereof.

But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods. And before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all. The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit. Let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be

wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation. But thou art able; for the spirit of the holy gods is in thee.

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him.

The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee.

Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong. For thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and

destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him.

This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken. The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou

know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar. And he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing. And he doeth according to his will in the army of heaven, and among the inhabitants of the earth. And none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.

BELSHAZZAR AND DANIEL

BELSHAZZAR THE KING made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar

had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace. And the king saw the part of the hand that wrote.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation thereof.

Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen, by reason of the words of the king and his lords, came into the banquet house. And the queen spake and said, O king, live for ever. Let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man

in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not shew the interpretation of the thing. And I have heard of thee, that thou canst make interpretations, and dissolve doubts. Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to



him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour. And for the majesty that he gave him, all people, nations, and languages trembled and feared before him. Whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses. They fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives, and thy concubines have drunk wine in them; and thou hast praised the gods of silver, and gold,

of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing:

MENE — God hath numbered thy kingdom, and finished it.

TEKEL — Thou art weighed in the balances, and art found wanting.

PERES — Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

DANIEL IN THE DEN OF LIONS

IT PLEASED DARIUS to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; and over these three presidents, of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but

they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?

The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel. And the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den.

So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

THE SHORT STORY



THE ANCIENT HEBREWS had a genuine flair for narrative composition, especially for the writing of short narratives dealing with single episodes or incidents in the lives of their war heroes. In the historical-legendary books of the Old Testament are to be found literally hundreds of such short tales. The parables of Jesus in the *Gospels* of the New Testament are also excellent examples of this type of story.

Three books of the Old Testament — *Ruth*, *Esther*, and *Jonah* — represent the short narrative in an expanded form. The story exists for its own sake, not as a part of a longer narrative. A single theme is developed and brought to a specific conclusion through a plot which involves one central figure or few characters only and is limited in action, time, and place. Everything in the story contributes to the final effect — the impression of a complete separate cross section of life.

RUTH

THE GENERAL THEME of *Ruth* is *unselfish devotion*. When Naomi decided to return to her home country, *Ruth*, despite Naomi's repeated urgings to the contrary, insisted on going with her mother in law. In those unforgettable words which stir our feelings today as they doubtless did the feelings of the Hebrew 3000 years ago, she exclaimed, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go . . . the Lord do so to me, and more also, if aught but death part thee and me." In her homeland, Bethlehem-judah, Naomi strove ever for the happiness of *Ruth*. And at the end of the story, Boaz showed unselfish loyalty to his family and genuine affection for *Ruth*, who had made sacrifices for Naomi, a member of his clan. The story is an idyllic romance of domestic love and happiness, perfect in unity, tone, and emotional appeal.

NOW IT CAME TO PASS in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other *Ruth*. And they dwelled there about ten years. And Mahlon and Chilion died also both of them. And the woman was left of her two sons and her husband.

Then she arose with her daugh-

ters in law, that she might return from the country of Moab; for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters in law, Go, return each to her mother's house. The Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them.

And they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters. Why will ye go with me? Are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also tonight, and should also bear sons, would ye tarry for them till they were grown? Would ye stay for them from having husbands? Nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me.

And they lifted up their voice, and wept again. And Orpah kissed her mother in law; but Ruth clave unto her.

And Naomi said, Behold, thy sister in law is gone back unto her people, and unto her gods. Return thou after thy sister in law.

And Ruth said, Intreat me not to leave thee, or to return from following after thee. For whither thou go-

est, I will go; and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me.

When Naomi saw that Ruth was steadfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?

And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty. Why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab. And they came to Bethlehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace.

And she said unto her, Go, my daughter.

And she went, and came, and gleaned in the field after the reapers. And her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from

Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.

Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab. And she said, I pray you, let me glean and gather after the reapers among the sheaves. So she came, and hath continued even from the morning until now, that she tarried a little in the house.

Then said Boaz unto Ruth, Hearkest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them. Have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?

And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favour in thy sight, my lord; for that thou



hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vingar.

And she sat beside the reapers. And he reached her parched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not; and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

So she gleaned in the field until even, and beat out that she had gleaned; and it was about an ephah of barley. And she took it up, and went into the city. And her mother in law saw what she had gleaned. And she brought forth, and gave to her that she had reserved after she was sufficed.

And her mother in law said unto her, Where hast thou gleaned to day? And where wroughtest thou? Blessed be he that did take knowledge of thee.

And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

And Ruth the Moabite said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest. And she dwelt with her mother in law.

Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley tonight in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all that her mother in law bade her.

And when Boaz had eaten and

drunk, and his heart was merry, he went to lie down at the end of the heap of corn. And she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet. And he said, Who art thou?

And she answered, I am Ruth thine handmaid. Spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

And he said, Blessed be thou of the Lord, my daughter; for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest; for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman; howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth. Lie down until the morning.

And she lay at his feet until the morning. And she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her. And she went into the city.

And when she came to her mother in law, Naomi said, Who art thou, my daughter?

And she told her all that the man

had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law.

Then said she, Sit still, my daughter, until thou know how the matter will fall; for the man will not be in rest, until he have finished the thing this day.

Then went Boaz up to the gate, and sat him down there. And, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! Turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it beside thee; and I am after thee.

And he said, I will redeem it.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself; for I cannot redeem it. Now this was the manner in former times in Israel concerning redeeming and concerning changing, for to confirm all things, a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel. There-

fore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's, and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place. Ye are witnesses this day.

And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephratah, and be famous in Bethlehem. And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

So Boaz took Ruth, and she was his wife. And when he went in unto her, the Lord gave her conception, and she bare a son. And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

ESTHER

ESTHER IS A MORE complicated story than Ruth. There are five important characters in the complete story—King Ahasuerus, Vashti, Esther, Mordecai, and Haman. Vashti figures only in the introduction, in which, as a result of her refusal to obey the king's foolish order, she is deposed as queen. Esther, the cousin of Mordecai the Jew, becomes queen, and through her influence Mordecai is able to win success for himself and to defeat his enemies. The theme of the story is the fortunate outcome of Mordecai's attempts to overthrow his enemy Haman, to save the Jews from destruction, and to secure for himself the highest position in the realm. On the gallows which Haman had ordered to be built for the hanging of Mordecai, Haman himself was hanged; the King changed his royal decree which had meant death for all the Jews; and Mordecai was "next to King Ahasuerus, and great among the Jews."

For the Hebrews, the story of Esther had a special meaning in that it celebrated a great national triumph and explained the origin of a familiar religious ceremony. But for us its interest lies in the story. It is a powerful dramatic tale, the skillful product of conscious literary art.

NOW IT CAME TO PASS in the days of Ahasuerus (this is Ahasuerus which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces), that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and

Media, the nobles and princes of the provinces, being before him; when he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even a hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble. The beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble. And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the state of the king. And the drinking was according to the law. None did compel; for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment

by his chamberlains. Therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times (for so was the king's manner toward all that knew law and judgment: and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat first in the kingdom), What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported. The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree, which he shall make, shall be published throughout all his empire (for it is great), all the wives shall give to their hus-

bands honour, both to great and small.

And the saying pleased the king and the princes; and the king did according to the word of Memucan. For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king. And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege, the king's chamberlain, keeper of the women; and let their things for purification be given them. And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter. For she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother

were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house; and he preferred her and her maids, unto the best place of the house of the women. Esther had not shewed her people nor her kindred; for Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women), then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines. She came in unto the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the

daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king. And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet shewed her kindred nor her people, as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree. And it was written in the book of the chronicles before the king.

After these things did king Ahasuerus promote Haman the son of

Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and revered Haman; for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand; for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai. Wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business,

to bring it into the king's treasuries.

And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink. But the city Shushan was perplexed.

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate; for none might enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's com-

mandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he received it not. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai: All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live. But I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed. And who knoweth whether thou art come to the kingdom for such a time as this?

Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day. I also and my maidens will fast likewise. And so will I go in unto the king, which is not according to the law. And if I perish, I perish.

So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house. And the king sat upon his royal throne in the royal house, over against the gate of the house.

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? And what is thy request? It shall be even given thee to the half of the kingdom.

And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Then the king said, Cause Haman

to make haste, that he may do as Esther hath said.

So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, What is thy petition? And it shall be granted thee. And what is thy request? Even to the half of the kingdom it shall be performed.

Then answered Esther, and said, My petition and my request is, If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart. But when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself. And when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged



thereon. Then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in.

And the king said unto him, What shall be done unto the man whom the king delighteth to honour?

Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

And Haman answered the king, For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate. Let nothing fail of all that thou hast spoken.

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. And Mordecai came again to the king's gate.

But Haman hastened to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every thing that had befallen him.

Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And

the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? And it shall be granted thee. And what is thy request? And it shall be performed, even to the half of the kingdom.

Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

And Esther said, The adversary and enemy is this wicked Haman.

Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden. And Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Ha-

man. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, and said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces. For how can I endure to see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred?

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries, wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple. And

the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

And the king Ahasuerus laid a tribute upon the land, and upon the

isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

JONAH

JONAH IS NOT so artistic a short story as either Esther or Ruth. But it is unified in theme and single in its final effect. The story is an allegory which centers about the prophet Jonah, who lived in the eighth century before Christ. It teaches the lesson that a gracious God will show mercy to those who repent of the evil that they have done.

Everybody knows the story of Jonah and the whale. Because he had brought bad luck to the ship in a dreadful storm, his fellow passengers cast him overboard. The Lord prepared a great fish which swallowed Jonah and then after three days cast him out upon the dry land.

Two incidents from other literatures parallel to that part of the Jonah story dealing with the misfortune which overtook the ship on which he was a passenger, occur in the Buddhist story of Mittavindaka, and in the Roman story, The Pot of Rue. Mittavindaka was the son of a merchant of Benares. An unknown power had halted the progress of the ship on which the hero had been traveling. Mittavindaka was put out as the one who brought bad

luck to the ship. The guilt of the hero was caused by disobedience to his mother, just as Jonah's guilt was caused by disobedience to the Lord. The theme of The Pot of Rue is like that of No. 88 of Grimm's fairy tales, the consequence of the failure to fulfil a promise. The merchant of the story forgot his promise to bring home a pot of rue to the youngest of his three daughters. The ship on which he was sailing toward his home stopped quite still. When the captain learned that the man who was responsible for the interruption of the voyage was this wealthy merchant, one of his regular traders, he decided not to throw him overboard but to take him back to his port of embarkation.

The roots of the fictitious story of Jonah and the whale may be traced back to the ancient nature-myth of the dragon. The dragon of the subterranean ocean which swallowed Jonah is an allegorical symbol of the absorbing empire of Babylon which had swallowed up Israel, not to destroy it but to give it room for repentance. As we read in Jeremiah (Chapter LI), "I will

punish Bel (the dragon) in Babylon and I will bring forth out of his mouth that which he hath swallowed up."

NOW THE WORD of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us. What is thine occupation? And whence comest thou? What is thy country? And of what people art thou?

And he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? For the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you. For I know that for my sake this great tempest is upon you.

Nevertheless the men rowed hard to bring it to the land; but they could not, for the sea wrought, and was tempestuous against them.

Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood, for thou, O Lord, hast done as it pleased thee.

So they took up Jonah and cast him forth into the sea. And the sea ceased from her raging.

Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

And the word of the Lord came unto Jonah the second time saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according to the word of the Lord.

Now Nineveh was an exceeding great city of three days' journey.

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish. For I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

Therefore now, O Lord, take, I beseech thee, my life from me, for it is better for me to die than to live.

Then said the Lord, Doest thou well to be angry?

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

And God said to Jonah, Doest thou well to be angry for the gourd?

And he said, I do well to be angry, even unto death.

Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night; and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

POETRY



THE TRADITIONAL FORM of the King James Version is prose. Before the revised versions appeared, toward the close of the nineteenth century, most readers of the English Bible had no idea that a great deal of the book is poetry. They were in somewhat the same position as Molière's bourgeois gentleman, Monsieur Jourdain, who was surprised to learn that he had been speaking prose all his life. So, readers of the Bible had not realized that perhaps half of the Old Testament ought to be regarded as poetry. There are, for instance, the *Psalms*, the *Book of Job*, *Proverbs*, the *Song of Songs*, *Lamentations*, the writings of the prophets in large part, and several independent short pieces, such as the *Lament of David*, the *Song of Deborah*, the two *Songs of Moses*, not to mention many bits of verse scattered here and there throughout the prose historical narratives. The New Testament is almost entirely in prose.

It is not easy, however, to draw a distinct line between the poetry and the prose. Much of the prose in the New Testament is rhythmical, emotional, and imaginative and therefore verges closely on what we usually think of as the province of poetry. Furthermore, modern editors of the Bible differ at times very greatly in their notions of what ought to be printed as prose and what as verse. A good illustration is the writings of the prophets. Professor Moulton, in his well-known *Modern Reader's Bible*, prints a great deal of *Isaiah* and most of *Jeremiah* as prose, whereas the editors of *An American Translation* print almost all of *Isaiah* and the main part of *Jeremiah* as verse.

But we do have a fairly firm foundation on which to decide between the relative claims of prose and verse. Hebrew poetry, even as represented in a modern translation such as the King James Version, shows some very special characteristics which we may recognize in varying degrees. Each line shows a fairly uniform number of stressed syllables or phrases and an irregular number of unstressed syllables; the strongly stressed syllables or phrases in the line are usually two or three in number, rarely four. The most common unit is the two-line unit. The number of lines is, however, often increased to three or four, and not infrequently to longer thought divisions with a greater number of lines, properly called strophes or stanzas.

The lines in Hebrew poetry are held together by what has been called the principle of parallelism. It has been defined as an agreement or a correspondence in sense and a balance in form between successive lines.

Here are a few illustrations so printed as to indicate line and accent structure:

The heavens declare the glory of God;
And the firmament sheweth his handy work. (*Ps. XIX: 1*)

A wise son maketh a glad father:
But a foolish man despiseth his mother. (*Prov. XV: 20*)

The rich and the poor meet together
The Lord is the maker of them all. (*Prov. XXII: 2*)

Canst thou bind the sweet influences of Pleiades,
Or loose the bands of Orion?
Canst thou bring forth Mazzaroth in his season?
Or canst thou guide Arcturus with his sons? (*Job XXXVIII: 31, 32*)

Thou carriest them away as with a flood;
They are as a sleep.
In the morning they are like grass which groweth up;
In the morning it flourishes, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed by thine anger,
And by thy wrath are we troubled. (*Ps. XC: 5-7*)

The poetry of the Old Testament is of three kinds: lyric, dramatic, and didactic. Lyric poetry may be called pure poetry; it is emotional, imaginative, intuitive, highly rhythmical. Dramatic poetry involves the element of dialogue and is more intellectual in content than the pure lyric. The reasoning, comprehending process is more obvious. Didactic poetry is farthest away from the pure lyric. In form it is more regular and precise in its rhythmical structure; in content, it approaches closely the province of pure expository prose. It is more abstract, more intellectual, less imaginative than pure poetry. In the lyric, we accept without question the truth of what the poet presents to us; in didactic poetry, we reason, we think rather than feel, we deal in the main with ideas rather than with emotions.

As we turn over the pages of the Old Testament writings and find so often a mingling of prose and verse and as we read the books which impress us as being almost entirely poetic in form, we find ourselves asking the question, "Why was this written in prose and why this in verse? Why, for in-

stance, are the prologue and the epilogue of the *Book of Job* in prose and the symposium, chapters three to forty-one, in verse? Why is prose used for the narrative about Jael and Sisera in chapter four of the *Book of Judges* and verse for the telling of the same story in the fifth chapter? Why does the Hebrew writer present his 'proverbs' in verse? Why is the famous 'Remember now thy Creator' passage in *Ecclesiastes* in verse and most of the remaining parts of this treatise in prose?"

One answer concerns the particular taste or fashion of Hebrew writers. It was their custom to discuss abstract ideas, to philosophize, in verse. Take, for instance, the symposium in the *Book of Job* or the *Proverbs*. These writings in the Old Testament appear in verse; whereas, the fitting medium for such discussions in modern literature is prose. The general answer, however, is one which applies to all prose and verse, whether ancient or modern. Where the writer is concerned mainly with telling a straightforward story of what happened at such and such a time to such and such people, or with a clear explanation of an obscure or difficult subject, he normally uses the medium of prose. On the other hand, when his feelings are deeply stirred as he contemplates, as the Hebrew poet does, for instance, the wonders of God as manifested in nature, or the providence of God toward man, or the guidance of God as shown in the leading of his own people to victory or prosperity, the writer then expresses himself through the medium of poetry. Thus, we have, for example, in prose, the narrative of *Genesis* and much of the philosophic discussion in *Ecclesiastes*; in verse, the worship of the Lord in the *Psalms* and the expression of the prophet's wonder, praise, and love of God in the poetical passages of *Isaiah*.

LYRIC POETRY

THE BOOK OF PSALMS

THE BOOK OF PSALMS is a collection of one hundred and fifty poems, all dealing in one way or another with the worship of the Lord. Here are poems of praise, of thanksgiving, of prayer; of supplication for mercy and forgiveness of sins; of worship of nature as the handiwork of God; and of personal longing for salvation. Some of the poems appear to be expressions of personal feeling, others of community worship, still others of national hopes and fears. Many of them are of so universal a nature, so broadly human in their scope and meaning and manner, that they apply to the experience of men and women today as well as to the ancient Hebrews.

The Psalms were written at various times between the tenth and the second centuries before Christ. Although they are often called the psalms of David, one man obviously could not have written them all. David may have written one or more of them. As to other authors we have no record, but this is a matter of little moment, for in all truth these are poems which spring from the heart of the people, rather than from the lyrical gifts of special individuals.

A few brief comments on some of the Psalms may help the reader better to understand and appreciate them.

Psalm I is a poem in praise of the righteous man, whose reward is contrasted with the punishment of the sinner. The poet presents this contrast at the very outset and enforces it at the conclusion. He uses simple homely figures of speech, such as "the tree planted by the rivers of water" and

"the chaff which the wind driveth away." The "eth" endings in such words as "walketh," "standeth," "bringeth," "driveth" make for easy rhythmic expression. Two formal characteristics of Hebrew verse are also admirably illustrated here: uniformity in the number of stressed syllables and similarity of thought and balance of structure in the successive lines.

As arranged here, with its sixteen lines separated into two groups, it reminds us of the Petrarchan form of the English sonnet, which consists of an eight-line unit and a six-line unit. The Hebrew poem, unlike the English sonnet, however, has neither rhyme nor a regular recurrence of stressed and unstressed syllables.

Psalm VIII sets forth the greatness and glory of God as revealed in the powers that He has given to man. The poem reminds us of some words in one of Hamlet's speeches, "What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God! the beauty of the world! the paragon of animals!" Somewhat similar expressions appear in Chapter VII of the book of Job; in the book of Ecclesiasticus in the Apocrypha; in Pascal's Thoughts (Chapter X), where we read, "What a chimera then is man! What a subject of contradiction, what a prodigy," in Sophocles' Antigone (ll. 331-350), in a passage which begins, "Of all strong things none is more wonderfully strong than man. He can cross the wintry sea, and year by year compels with his

plow the unwearied strength of the Earth, the oldest of the immortal Gods."

Psalm XIX is a poem which glorifies the greatness of God as manifested in the everlasting heavens and in the ordering of man's daily life. In his essay entitled "The Angel of the Sea," John Ruskin gives a remarkable exposition of the meaning of this psalm. He finds in the poem contrasts between the heavens and the firmament and between the law and the commandment, the testimony and the fear of the Lord, the statutes of eternal justice and the judgments of given acts of men; and he connects with these contrasting elements the expression of passionate desire and of joy in the concluding strophes of the poem.

Psalm XXIII is the best known and most admired of all the poems in the collection. It is a simple, sincere, emotional expression of the trust of the poet in the guardianship of the Lord. In the King James Version, this is an example of "pure poetry," where the imagination and the emotion have complete sway and the homely appropriate figurative expression reflects the inmost feelings of the individual in his relation to God.

Psalms XLII and XLIII are printed separately in the King James Version, but they form one single unified poem, the parts of which are bound together by the three refrains each of which begins "Why art thou cast down, O my soul?"

Psalm LI might well close with the third strophe from the end. It would then constitute a unified poem, ending with the sentence, "A broken and a contrite heart, O God, thou wilt not despise." The first strophe of this poem was the "neck verse" of mediaeval justice, so called because if a man of the middle ages, accused of a serious

crime, could repeat this verse from memory, in Latin of course, he could claim the "benefit of clergy" and would thus be tried in an ecclesiastical court, which, even if it found the man guilty, would not condemn him to death.

Every one has his favorite among the Psalms. The choice of many readers is number XC. Read as a unit from beginning to end, with no pausing to determine the specific meaning of the separate strophes, it conveys a powerful impression of the magnanimity and protection of the Lord in his dealing with the suffering individual. The powerful expression of this idea in the poem justifies the designation of it as *The Dirge of Humanity*. Gladstone thought it "perhaps the most sublime of human composition, the deepest in feeling, the loftiest in theological conception, the most magnificent in its imagery."

Psalm CIV is a nature poem. The poet extolls the glory of the Lord as revealed, not as in Psalm VIII, in the powers of man, but in the great works of nature — the mountains and the valleys, the springs which give drink to the beasts of the earth, the bread which strengthens man's heart and the wine which makes glad the heart of man, the great sea on which the ships go and in which swim leviathans. The poem opens and closes with expressions of praise to the Lord.

The foregoing brief comments suggest the many elements of interest which a reader finds today in the whole book of Psalms. All of the poems in the collection, it is true, with the possible exception of number XLV, are religious poems, poems furthermore which deal with the experiences and problems of the Hebrews in the era before Christ. But, both in content and in form they are, in the main, universal in their spiritual appeal.

PSALM I

The Blessedness of the Righteous and the Misfortune of the Wicked

BLESSED is the man
That walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord;
And in his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season;
His leaf also shall not wither;
And whatsoever he doeth shall prosper.

The ungodly are not so;
But are like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the Lord knoweth the way of the righteous;
But the way of the ungodly shall perish.

PSALM VIII

The Greatness of the Lord

O Lord our Lord
How excellent is thy name in all the earth!

Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings
Hast thou ordained strength because of thine enemies,
That thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honour.
Thou madest him to have dominion over the works of thy hands;

Thou hast put all things under his feet,
All sheep and oxen, yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.

O Lord our Lord
How excellent is thy name in all the earth!

PSALM XIX

The Heavens Declare the Glory of God

THE HEAVENS declare the glory of God;
And the firmament sheweth his handywork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language,
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.

In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul;
The testimony of the Lord is sure, making wise the simple.
The statutes of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever;
The judgments of the Lord are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned;
And in keeping of them there is great reward.
Who can understand his errors?
Cleanse thou me from secret faults.
Keep back thy servant also from presumptuous sins;

Let them not have dominion over me;
Then shall I be upright,
And I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart,
Be acceptable in thy sight,
O Lord, my strength, and my redeemer.

PSALM XXIII

The Lord is my Shepherd

THE LORD is my shepherd; I shall not want.

He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul;
He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil;
For thou art with me;
Thy rod and thy staff they comfort me.

Thou preparest a table before me
In the presence of mine enemies;
Thou anointest my head with oil;
My cup runneth over.

Surely goodness and mercy shall follow me
All the days of my life;
And I will dwell in the house of the Lord for ever.

PSALM XXIV

The Earth is the Lord's and the Fulness Thereof

THE EARTH is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.

Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?

He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.
He shall receive the blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek him,
That seek thy face, O Jacob.

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the king of glory shall come in.

Who is this king of glory?

The Lord strong and mighty,
The Lord mighty in battle.

Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the king of glory shall come in.

Who is this king of glory?

The Lord of hosts,
He is the king of glory.

PSALM XLII AND XLIII

As the Hart Panteth after the Water Brooks

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.

My soul thirsteth for God, for the living God.
When shall I come and appear before God?

My tears have been my meat day and night,
While they continually say unto me,
Where is thy God?



When I remember these things,
 I pour out my soul in me.
 For I had gone with the multitude,
 I went with them to the house of God,
 With the voice of joy and praise,
 With a multitude that kept holyday.

Why art thou cast down, O my soul?
 And why art thou disquieted in me?
 Hope thou in God;
 For I shall yet praise him
 For the help of his countenance.

O my God, my soul is cast down within me.
 Therefore will I remember thee from the land of Jordan,
 And of the Hermonites, from the hill Mizar.

Deep calleth unto deep at the noise of thy waterspouts;
 All thy waves and thy billows are gone over me.

Yet the Lord will command his lovingkindness in the day time,
 And in the night his song shall be with me,
 And my prayer unto the God of my life.

I will say unto God my rock,
 Why hast thou forgotten me?
 Why go I mourning
 Because of the oppression of the enemy?

As with a sword in my bones,
 Mine enemies reproach me;
 While they say daily unto me,
 Where is thy God?

Why art thou cast down, O my soul?
 And why art thou disquieted within me?
 Hope thou in God:
 For I shall yet praise him,
 Who is the help of my countenance, and my God.

Judge me, O God, and plead my cause against an ungodly nation;
 O deliver me from the deceitful and unjust man.
 For thou art the God of my strength.

Why dost thou cast me off?
 Why go I mourning because of the oppression of the enemy?

O send out thy light and thy truth,
 Let them lead me;
 Let them bring me unto thy holy hill, and to thy tabernacles.
 Then will I go unto the altar of God,
 Unto God my exceeding joy;
 Yea, upon the harp will I praise thee,
 O God my God.

Why art thou cast down, O my soul?
 And why art thou disquieted within me?
 Hope in God;
 For I shall yet praise him,
 Who is the health of my countenance, and my God.

PSALM XLVI

A Very Present Help in Trouble

God is our refuge and strength, a very present help in trouble.
 Therefore will not we fear, though the earth be removed,
 And though the mountains be carried into the midst of the sea;
 Though the waters thereof roar and be troubled,
 Though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God,
 The holy place of the tabernacles of the most High.
 God is in the midst of her; she shall not be moved;
 God shall help her, and that right early.
 The heathen raged, the kingdoms were moved;
 He uttered his voice, the earth melted.

The Lord of hosts is with us;
The God of Jacob is our refuge.

Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow and cutteth the spear in sunder;
He burneth the chariot in the fire.

Be still, and know that I am God.
I will be exalted among the heathen,
I will be exalted in the earth.

The Lord of hosts is with us;
The God of Jacob is our refuge.

PSALM LI

The Prayer of a Contrite Heart

HAVE mercy upon me, O God, according to thy lovingkindness;
According unto the multitude of thy tender mercies blot out
my transgressions.

Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions;
And my sin is ever before me.

Against thee, thee only, have I sinned,
And done this evil in thy sight;
That thou mightest be justified when thou speakest,
And be clear when thou judgest.

Behold, I was shapen in iniquity;
And in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts;
And in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.

Make me to hear joy and gladness;
That the bones which thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.

Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy spirit from me.

Restore unto me the joy of thy salvation;
And uphold me with thy free spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God of my salvation;
And my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips;
And my mouth shall shew forth thy praise.

For thou desirest not sacrifice; else would I give it;
Thou delightest not in burnt offering.

The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Zion;
Build thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifices of righteousness,
With burnt offering and whole burnt offering;
Then shall they offer bullocks upon thine altar.

PSALM XC

A Dirge of Humanity

LORD, thou hast been our dwelling place in all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.

Thou turnest man to destruction;
And sayest, return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.

Thou carriest them away as with a flood;
They are as a sleep.
In the morning they are like grass which groweth up;
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed by thine anger,
And by thy wrath are we troubled.

Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath;
We spend our years as a tale that is told.
The days of our years are threescore years and ten;
And if by reason of strength they be fourscore years,
Yet is their strength labour and sorrow;
For it is soon cut off, and we fly away.
Who knoweth the power of thine anger?
Even according to thy fear, so is thy wrath.

So teach us to number our days,
That we may apply our hearts unto wisdom.

Return, O Lord, how long?
And let it repent thee concerning thy servants.
O satisfy us early with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.

Let thy work appear unto thy servants,
And thy glory unto their children.
And let the beauty of the Lord our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

PSALM XCV

A Song of Exultation and Worship

O COME, let us sing unto the Lord;
 Let us make a joyful noise to the rock of our salvation.
 Let us come before his presence with thanksgiving,
 And make a joyful noise unto him with psalms.

For the Lord is a great God,
 And a great King above all gods.
 In his hand are the deep places of the earth;
 The strength of the hills is his also.
 The sea is his, and he made it;
 And his hands formed the dry land.

O come, let us worship and bow down;
 Let us kneel before the Lord our maker.
 For he is our God;
 And we are the people of his pasture,
 And the sheep of his hand.

To day if ye will hear his voice,
 Harden not your heart, as in the provocation,
 And as in the day of temptation in the wilderness;
 When your fathers tempted me,
 Proved me, and saw my work.
 Forty years long was I grieved with this generation,
 And said, It is a people that do err in their heart,
 And they have not known my ways;
 Unto whom I swear in my wrath
 That they should not enter into my rest.

PSALM CIII

The Lord is Merciful and Gracious

BLESS the Lord, O my soul;
 And all that is within me, bless his holy name.
 Bless the Lord, O my soul,

And forget not all his benefits.
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment
For all that are oppressed.
He made known his ways unto Moses,
His acts unto the children of Israel.

The Lord is merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide;
Neither will he keep his anger for ever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.

For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.

Like as a father pitieth his children,
So the Lord pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.

As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting
Upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens;
And his kingdom ruleth over all.

Bless the Lord, ye his angels,
That excel in strength, that do his commandments,
Hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the Lord, all his works
In all places of his dominion.
Bless the Lord, O my soul.

PSALM CIV

"Of Nature and of Nature's God"

BLESS the Lord, O my soul.
O Lord my God, thou art very great;
Thou art clothed with honour and majesty.
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain;
Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind;
Who maketh his angels spirits,
His ministers a flaming fire.

Who laid the foundations of the earth,
That it should not be removed for ever.
Thou coveredst it with the deep as with a garment;
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away.
They go up by the mountains;
They go down by the valleys
Unto the place which thou hast founded for them.
Thou hast set a bound that they may not pass over,
That they turn not again to cover the earth.

He sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field;
The wild asses quench their thirst.
By them shall the fowls of the heaven have their habitation,
Which sing among the branches.
He watereth the hills from his chambers;
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth,
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread which strengtheneth man's heart.
The trees of the Lord are full of sap;
The cedars of Lebanon, which he hath planted,
Where the birds make their nests;
As for the stork, the fir trees are her house.
The high hills are a refuge for the wild goats;
And the rocks for the conies.

He appointed the moon for seasons;
The sun knoweth his going down.
Thou makest darkness, and it is night;
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth,
They gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.

O Lord, how manifold are thy works!
In wisdom hast thou made them all;
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships;
There is that leviathan,

Whom thou hast made to play therein.
 These wait all upon thee;
 That thou mayest give them their meat in due season.
 That thou givest them they gather.
 Thou openest thine hand,
 They are filled with good.
 Thou hidest thy face,
 They are troubled.
 Thou takest away their breath;
 They die, and return to their dust.
 Thou sendest forth thy spirit,
 They are created;
 And thou renewest the face of the earth.

The glory of the Lord shall endure for ever;
 The Lord shall rejoice in his works.
 He looketh on the earth, and it trembleth;
 He toucheth the hills, and they smoke.
 I will sing unto the Lord as long as I live;
 I will sing praise to my God while I have my being.
 My meditation of him shall be sweet;
 I will be glad in the Lord.
 Let the sinners be consumed out of the earth,
 And let the wicked be no more.

Bless thou the Lord, O my soul.
 Praise ye the Lord.

PSALM CXXI

I Will Lift Up Mine Eyes unto the Hills

I WILL lift up mine eyes unto the hills,
 From whence cometh my help.
 My help cometh from the Lord,
 Which made heaven and earth.

He will not suffer thy foot to be moved;
 He that keepeth thee will not slumber.
 Behold, he that keepeth Israel
 Shall neither slumber nor sleep.

The Lord is thy keeper;
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.

The Lord shall preserve thee from all evil;
He shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in
From this time forth, and even for evermore.

PSALM CXXVI

The Captivity of Zion

WHEN the Lord turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongue with singing.
Then said they among the heathen,
The Lord hath done great things for them.

The Lord hath done great things for us;
Whereof we are glad.

Turn again our captivity, O Lord,
As the streams in the south.
They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.

PSALM CXXXVII

By the Rivers of Babylon

By the rivers of Babylon, there we sat down,
Yea, we wept, when we remembered Zion.
We hanged our harps upon the willows
In the midst thereof.



For there they that carried us away captive
 Required of us a song;
 And they that wasted us
 Required of us mirth, saying,
 Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land?
 If I forget thee, O Jerusalem,
 Let my right hand forget her cunning.
 If I do not remember thee,
 Let my tongue cleave to the roof of my mouth
 If I prefer not Jerusalem above my chief joy.

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PSALM CL

A Call to Prayer

PRAISE ye the Lord.

Praise God in his sanctuary;
 Praise him in the firmament of his power.

Praise him for his mighty acts;
 Praise him according to his excellent greatness.

Praise him with the sound of the trumpet;
 Praise him with the psaltery and harp.

Praise him with the timbrel and dance;
 Praise him with stringed instruments and organs.

Praise him upon the loud cymbals;
Praise him upon the high sounding cymbals.

Let every thing that hath breath
Praise the Lord.

Praise ye the Lord.

THE SONG OF MOSES

THIS IS A SONG of praise to the Lord for his help to the children of Israel against the armies of Pharaoh. In their exodus from Egypt, the Israelites were pursued by the Egyptians to the shore of the Red Sea. Then came the miracle of the dividing of the waters. The children of Israel passed over on dry land; but the horsemen of Pharaoh and the chariots were drowned when the Lord caused the waters of the sea to return. Moses and his people sang this song of thanksgiving and praise, and of hope for future victories against their enemies in Palestine, Edom, and Moab.

This poem is a good illustration of "poetry of the people." One individual was no doubt mainly responsible for

the whole poem, but the people themselves took part in the actual singing of these words of praise. They no doubt at least sang the refrains — "I will sing unto the Lord, for he hath triumphed gloriously;" "The Lord is a man of war; the Lord is his name;" and "The Lord shall reign for ever and ever." And to the women who celebrated with timbrels and with dances, Miriam, the prophetess, the sister of Moses and Aaron, answered in the concluding refrain,

*Sing ye to the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.*

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying,

*I will sing unto the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.*

*The Lord is my strength and song,
And he is become my salvation;
He is my God, and I will prepare him an habitation;
My father's God, and I will exalt him.*

*The Lord is a man of war;
The Lord is his name.*

Pharaoh's chariots and his host hath he cast into the sea;
His chosen captains also are drowned in the Red Sea.

The depths have covered them;
They sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power;
Thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency
Thou hast overthrown them that rose up against thee;
Thou sentest forth thy wrath,
Which consumed them as stubble.

And with the blast of thy nostrils
The waters were gathered together;
The floods stood upright as an heap,
And the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake,
I will divide the spoil; my lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them;
They sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?

Thou stretchedst out thy right hand,
The earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed;
Thou hast guided them in thy strength unto thy holy habitation.
The people shall hear and be afraid;
Sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed;
The mighty men of Moab, trembling shall take hold upon them;
All the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them;
 By the greatness of thine arm
 They shall be as still as a stone;
 Till thy people pass over, O Lord,
 Till the people pass over, which thou hast purchased.

Thou shalt bring them in,
 And plant them in the mountain of thine inheritance,
 In the place, O Lord, which thou hast made for thee to dwell in,
 In the sanctuary, O Lord, which thy hands have established.

The Lord shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

And Miriam answered them,

*Sing ye to the Lord, for he hath triumphed gloriously;
 The horse and his rider hath he thrown into the sea.*

THE SONG OF DEBORAH

THIS POEM IS one of the earliest bits of Hebrew poetry that have been handed down to posterity. The poem celebrates the great victory of the children of Israel over Sisera, captain of the army of Jabin, king of Canaan. Deborah, the prophetess, who judged Israel at that time, ordered Barak, the son of Abinoam, to lead the armies of the tribes of Israel. Although some of the people held back, the remaining tribes were strong enough, with the help of the Lord, to overcome their enemies, and Sisera and his forces were completely destroyed. Deborah and Barak sang

this great war song in praise of their victory and the people joined in. The part of the poem which deals with Jael and Sisera is a poetic version of the same story which is told in prose in the preceding chapter of the Book of Judges (see pp. 103, 104 of this volume). It is interesting to contrast the informational, objective, straightforward prose narrative with the emotional, imaginative, poetic treatment, which shows vivid picturization, rhythmic structure, and a conscious adaptation of details to produce an emotional effect.

*Then sang Deborah and Barak the son of Abinoam on that day,
saying,*

Praise ye the Lord for the avenging of Israel,
When the people willingly offered themselves.

Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the Lord;
I will sing praise to the Lord God of Israel.

Lord, when thou wentest out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water.

The mountains melted from before the Lord,
Even that Sinai from before the Lord God of Israel.

In the days of Shamgar the son of Anath,
In the days of Jael,
The highways were unoccupied,
And the travellers walked through byways.

The inhabitants of the villages ceased,
They ceased in Israel,
Until that I Deborah arose,
That I arose a mother in Israel.

They chose new gods;
Then was war in the gates.
Was there a shield or spear
Seen among forty thousand in Israel?

My heart is toward the governors of Israel,
That offered themselves willingly among the people.

Bless ye the Lord.

Speak, ye that ride on white asses,
Ye that sit in judgment, and walk by the way.

They that are delivered from the noise of archers
In the places of drawing water,
There shall they rehearse the righteous acts of the Lord,
Even the righteous acts toward the inhabitants of his villages in Israel.

Then shall the people of the Lord go down to the gates.

Awake, awake, Deborah;
Awake, awake, utter a song;
Arise, Barak, and lead thy captivity captive,
Thou son of Abinoam.

Then he made him that remaineth
Have dominion over the nobles among the people;
The Lord made me have dominion over the mighty.

Out of Ephraim was there a root of them against Amalek;
After thee, Benjamin, among thy people;
Out of Machir came down governors;
And out of Zebulun they that handle the pen of the writer.

And the princes of Issachar were with Deborah;
Even Issachar, and also Barak:
He was sent on foot into the valley.

For the divisions of Reuben
There were great thoughts of heart.

Why abodest thou among the sheepfolds,
To hear the bleatings of the flocks?

For the divisions of Reuben
There were great searchings of heart.

Gilead abode beyond Jordan;
And why did Dan remain in ships?

Asher continued on the sea shore,
And abode in his breaches.

Zebulun and Naphtali were a people
That jeopardized their lives unto the death
In the high places of the field.

The kings came and fought,
Then fought the kings of Canaan
In Taanach by the waters of Megiddo;
They took no gain of money.

They fought from heaven;
The stars in their courses fought against Sisera.

The river of Kishon swept them away,
That ancient river, the river Kishon.

O my soul, thou hast trodden down strength.

Then were the horsehoofs broken
By the means of the prancings,
The prancings of their mighty ones.

Curse ye, Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the Lord,
To the help of the Lord against the mighty.

Blessed among women shall Jael the wife of Heber the Kenite be,
Blessed shall she be above women in the tent.

He asked water, and she gave him milk;
She brought forth butter in a lordly dish.

She put her hand to the nail,
And her right hand to the workman's hammer;
And with the hammer she smote Sisera,
She smote off his head,
When she had pierced and stricken through his temples.

At her feet he bowed, he fell, he lay down;
At her feet he bowed, he fell;
Where he bowed, there he fell down dead.

The mother of Sisera looked out at a window,
And cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels of his chariots?

Her wise ladies answered her,
 Yea, she returned answer to herself,
 Have they not sped?
 Have they not divided the prey;
 To every man a damsel or two;
 To Sisera a prey of divers colours,
 A prey of divers colours of needlework,
 Of divers colours of needlework on both sides,
 Meet for the necks of them that take the spoil?

So let all thine enemies perish, O Lord;
 But let them that love him be as the sun
 When he goeth forth in his might.

THE LAMENT OF DAVID

THIS POEM is a simple, sincere, moving expression of grief for the loss of a friend. If it was not written by David himself, it undoubtedly was written by a contemporary, a man of genuine poetic power. The author, whoever he may have been, has here created a poem which does not suffer by comparison with lament poems of modern English literature, more consciously

artistic in content and style, such as Milton's *Lycidas*, Tennyson's *In Memoriam*, Shelley's *Adonais*, and Arnold's *Thyrsis*. The friendship between David and Jonathan, which is here celebrated, reminds us of other famous friendships in fact and fable, such as those of Damon and Pythias, Castor and Pollux, Achilles and Patrocles, Pericles and Phidias.

And David lamented with this lamentation over Saul and over Jonathan his son:

The beauty of Israel is slain upon thy high places.
 How are the mighty fallen!

Tell it not in Gath,
 Publish it not in the streets of Askelon;
 Lest the daughters of the Philistines rejoice,
 Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew,
 Neither let there be rain, upon you, nor fields of offerings;
 For there the shield of the mighty is vilely cast away,
 The shield of Saul, as though he had not been anointed with oil.

From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided.
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet, with other delights,
Who put on ornaments of gold upon your apparel.

How are the mighty fallen in the midst of the battle!

O Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan.
Very pleasant hast thou been unto me.
Thy love to me was wonderful,
Passing the love of women.

How are the mighty fallen,
And the weapons of war perished!

DRAMATIC POETRY

THE BOOK OF JOB

THE BOOK OF JOB is an attempt on the part of a philosophical poet to answer the question, "Why does a good man suffer in this world and why does the evil man at least seem to prosper?" In other words, it is a discussion of the doctrine of retribution.

In order to prepare the reader for the discussion proper, which begins with Chapter III and closes with the first verses of Chapter XLII, the poet selects an old folktale of a sorely afflicted upright man who comes out victoriously in a test of his loyalty to his Maker. The two characters in this part of the book, called the prose Prologue, are Job and Satan, or the Adversary. Rejecting the advice of his wife, Job remains faithful to the Lord, Satan loses his wager, and Job, as we learn from the latter part of the last chapter, is rewarded for his uprightness.

Between the prose Prologue and the prose Epilogue, comes the discussion of the problem which has been suggested by the folktale. The main characters in the discussion are Job himself and his three friends, Eliphaz, Bildad, and Zophar, who are presented at the very close of the second chapter. A fourth character, the young man Elihu, interrupts the discussion in Chapter XXXII to present his own ideas on the subject, but he doesn't seem to add very much to the discussion. Some of the speeches of the other characters, being repetitious in nature, are, for purposes of conciseness and unity, omitted, as is the speech of Elihu, in the selections from the book which follow. The other important character in the discussion (generally

known as the Symposium), is Jehovah himself, who acts as a sort of invisible judge between the three so-called friends and Job. At the close of the book, Jehovah declares that the three speakers for the prosecution "have not spoken of me the thing that is right, as my servant Job hath," and that Job will therefore be rewarded for his uprightness and for his proper vision of the relation of man to God.

The respective speakers on the two sides of the discussion present spirited arguments for and against the old doctrine of retribution. The three friends hold that Job must have sinned grievously or he would not have been subjected to this terrible affliction. They even go so far as to say that Job probably deserved greater punishment than he had received. They cling unyieldingly to their theory that God rewards the righteous and punishes the wicked. On the other side Job declares emphatically that he has not sinned, that he has seen the wicked flourish, and that he does not understand why he must suffer, and he wishes that he had never been born. However, after he listens to the speech of Jehovah, he realizes that man cannot understand the ways of God, he accepts without question the ordering of life as determined by the Creator, and he regrets that he has spoken unwisely about things "that I understand not, things too wonderful for me, which I knew not." There follows the judgment of the Lord, which is on the side of Job and which results in "the blessing by Jehovah of the latter end of Job more than his beginning." And after this Job

lived "an hundred and forty years" and "died, being old and full of days."

The Book of Job is rightly regarded as the greatest book of Hebrew literature and one of the very great books of world literature. Of the many other writings which suggest a comparison with this Hebrew book, may be mentioned the so-called "Babylonian Job,"

Aeschylus's Prometheus Bound, Sophocles' Oedipus Coloneus, Goethe's Faust, and Byron's Manfred and Cain. These are of particular significance. H. G. Wells' The Undying Fire is a remarkably effective adaptation of the story to conditions of contemporary life.

THE PROLOGUE

The Testing of Job by Satan

THERE WAS A MAN in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all. For Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

And the Lord said unto Satan, Whence comest thou?

Then Satan answered the Lord,

and said, From going to and fro in the earth, and from walking up and down in it.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?

Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand.

So Satan went forth from the presence of the Lord.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house. And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sa-



beans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said,

*Naked came I out of my mother's womb,
And naked shall I return thither;
The Lord gave, and the Lord hath taken away;
Blessed be the name of the Lord.*

In all this Job sinned not, nor charged God foolishly.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

And the Lord said unto Satan, From whence comest thou?

And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause.

And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And Job took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die.

But he said unto her, Thou speak-

est as one of the foolish women speaketh. What, shall we receive good at the hand of God, and shall we not receive evil?

In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment to-

gether to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great.



Job's Initial Cry

After this opened Job his mouth, and cursed his day. And Job spake, and said,

Let the day perish wherein I was born,
And the night in which it was said,
There is a man child conceived.

Let that day be darkness;
Let not God regard it from above,
Neither let the light shine upon it.

Let darkness and the shadow of death stain it;
Let a cloud dwell upon it;
Let the blackness of the day terrify it.

As for that night, let darkness seize upon it;
Let it not be joined unto the days of the year,
Let it not come into the number of the months.

Lo, let that night be solitary,
Let no joyful voice come therein.

Let them curse it that curse the day,
Who are ready to raise up their mourning.

Let the stars of the twilight thereof be dark;
Let it look for light, but have none;

Neither let it see the dawning of the day;
Because it shut not up the doors of my mother's womb,
Nor hid sorrow from mine eyes.

Why died I not from the womb?
Why did I not give up the ghost
When I came out of the belly?
Why did the knees prevent me?
Or why the breasts that I should suck?

For now should I have lain still and been quiet,
I should have slept;
Then had I been at rest,
With kings and counsellors of the earth,
Which built desolate places for themselves;
Or with princes that had gold,
Who filled their houses with silver;
Or as an hidden untimely birth I had not been,
As infants which never saw light.

There the wicked cease from troubling;
And there the weary be at rest.

There the prisoners rest together;
They hear not the voice of the oppressor.

The small and great are there;
And the servant is free from his master.

Wherefore is light given to him that is in misery,
And life unto the bitter in soul;
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly, and are glad,
When they can find the grave?

Why is light given to a man whose way is hid,
And whom God hath hedged in?

For my sighing cometh before I eat,
And my roarings are poured out like the waters.

For the thing which I greatly feared is come upon me,
And that which I was afraid of is come unto me.

I was not in safety, neither had I rest,
Neither was I quiet; yet trouble came.

The First Speech of ELIPHAZ in the Symposium

Then Eliphaz the Temanite answered, and said,

If we assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?

Behold, thou hast instructed many,
And thou hast strengthened the weak hands.

Thy words have upholden him that was falling,
And thou hast strengthened the feeble knees.

But now it is come upon thee, and thou faintest;
It toucheth thee, and thou art troubled.

Is not this thy fear, thy confidence,
Thy hope, and the uprightness of thy ways?

Remember, I pray thee, who ever perished, being innocent?
Or where were the righteous cut off?

Even as I have seen, they that plow iniquity,
And sow wickedness, reap the same.

By the blast of God, they perish,
And by the breath of his nostrils are they consumed.

The roaring of the lion, and the voice of the fierce lion,
And the teeth of the young lions, are broken.

The old lion perisheth for lack of prey,
And the stout lion's whelps are scattered abroad.

Now a thing was secretly brought to me,
And mine ear received a little thereof.

In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.

Then a spirit passed before my face;
The hair of my flesh stood up;
It stood still, but I could not discern the form thereof;
An image was before mine eyes,
There was silence, and I heard a voice, saying,
Shall mortal man be more just than God?
Shall a man be more pure than his maker?

Behold, he put no trust in his servants;
And his angels he charged with folly.
How much less in them that dwell in houses of clay,
Whose foundation is in the dust,
Which are crushed before the moth?

They are destroyed from morning to evening;
They perish for ever without any regarding it.

Doth not their excellency which is in them go away?
They die, even without wisdom.

Call now, if there be any that will answer thee;
And to which of the saints wilt thou turn?

For wrath killeth the foolish man,
And envy slayeth the silly one.

I have seen the foolish taking root;
But suddenly I cursed his habitation.
His children are far from safety,
And they are crushed in the gate,
Neither is there any to deliver them.
Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And the robber swalloweth up their substance.

Although affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground,
Yet man is born unto trouble,
As the sparks fly upward.

I would seek unto God,
And unto God would I commit my cause;
Which doeth great things and unsearchable;
Marvellous things without number;

Who giveth rain upon the earth,
And sendeth waters upon the fields;
To set up on high those that be low;
That those which mourn may be exalted to safety.

He disappointeth the devices of the crafty,
So that their hands cannot perform their enterprise.
He taketh the wise in their own craftiness;
And the counsel of the froward is carried headlong.
They meet with darkness in the daytime,
And grope in the noonday as in the night.

But he saveth the poor from the sword,
From their mouth, and from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth;
Therefore despise not thou the chastening of the Almighty.

For he maketh sore, and bindeth up;
He woundeth, and his hands make whole.
He shall deliver thee in six troubles;
Yea, in seven there shall no evil touch thee.
In famine he shall redeem thee from death;
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue;
Neither shalt thou be afraid of destruction when it cometh.
At destruction and famine thou shalt laugh;
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league with the stones of the field;
And the beasts of the field shall be at peace with thee.
And thou shalt know that thy tabernacle shall be in peace;
And thou shalt visit thy habitation, and shalt not sin.

Thou shalt know also that thy seed shall be great,
 And thine offspring as the grass of the earth.
 Thou shalt come to thy grave in a full age,
 Like as a shock of corn cometh in in his season.

Lo, this, we have searched it, so it is;
 Hear it, and know thou it for thy good.

JOB'S Reply to ELIPHAZ

But Job answered and said,

Oh, that my grief were thoroughly weighed,
 And my calamity laid in the balances together!
 For now it would be heavier than the sand of the sea;
 Therefore my words are swallowed up.
 For the arrows of the Almighty are within me,
 The poison whereof drinketh up my spirit.
 The terrors of God do set themselves in array against me.

Doth the wild ass bray when he hath grass?
 Or loweth the ox over his fodder?
 Can that which is unsavoury be eaten without salt?
 Or is there any taste in the white of an egg?
 The things that my soul refused to touch
 Are as my sorrowful meat.

Oh that I might have my request;
 And that God would grant me the thing that I long for!
 Even that it would please God to destroy me;
 That he would let loose his hand, and cut me off!
 Then should I yet have comfort;
 Yea, I would harden myself in sorrow.
 Let him not spare;
 For I have not concealed the words of the Holy One.

What is my strength, that I should hope?
 And what is mine end, that I should prolong my life?
 Is my strength the strength of stones?
 Or is my flesh of brass?
 Is not my help in me?
 And is wisdom driven quite from me?

To him that is afflicted pity should be shewed from his friend;
 But he forsaketh the fear of the Almighty.
 My brethren have dealt deceitfully as a brook,
 And as the stream of brooks they pass away;
 Which are blackish by reason of the ice,
 And wherein the snow is hid.
 What time they wax warm, they vanish;
 When it is hot, they are consumed out of their place.

The paths of their way are turned aside;
 They go to nothing, and perish.

The troops of Tema looked,
 The companies of Sheba waited for them.
 They were confounded because they had hoped;
 They came thither, and were ashamed.

For now ye are nothing;
 Ye see my casting down, and are afraid.

Did I say, Bring unto me?
 Or, Give a reward for me of your substance?
 Or, Deliver me from the enemy's hand?
 Or, Redeem me from the hand of the mighty?

Teach me, and I will hold my tongue;
 And cause me to understand wherein I have erred.

How forcible are right words!
 But what doth your arguing reprove?
 Do ye imagine to reprove words,
 And the speeches of one that is desperate,
 Which are as wind?

Yea, ye overwhelm the fatherless,
 And ye dig a pit for your friend.

Now therefore be content, look upon me;
 For it is evident unto you if I lie.

Return, I pray you, let it not be iniquity;
 Yea, return again, my righteousness is in it.

Is there iniquity in my tongue?
Cannot my taste discern perverse things?

Is there not an appointed time to man upon earth?
Are not his days also like the days of an hireling?

As a servant earnestly desireth the shadow,
And as an hireling looketh for the reward of his work,
So am I made to possess months of vanity.
And wearisome nights are appointed to me.

When I lie down, I say,
When shall I arise, and the night be gone?
And I am full of tossings to and fro
Unto the dawning of the day.

My flesh is clothed with worms and clods of dust;
My skin is broken, and become loathsome.

My days are swifter than a weaver's shuttle,
And are spent without hope.

O remember that my life is wind;
Mine eye shall no more see good.

The eye of him that hath seen me shall see me no more;
Thine eyes are upon me, and I am not.

As the cloud is consumed and vanisheth away,
So he that goeth down to the grave shall come up no more.
He shall return no more to his house,
Neither shall his place know him any more.

Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.

Am I a sea, or a whale, that thou settest a watch over me?
When I say, My bed shall comfort me,
My couch shall ease my complaint,
Then thou scarest me with dreams,

And terrifiest me with visions,
So that my soul chooseth strangling,
And death rather than life.

I loathe it; I would not live alway.
Let me alone; for my days are vanity.

What is man, that thou shouldest magnify him?
And that thou shouldest set thine heart upon him?
And that thou shouldest visit him every morning,
And try him every moment?

How long wilt thou not depart from me,
Nor let me alone till I swallow down my spittle?
I have sinned; what shall I do unto thee, O thou preserver of men?
Why hast thou set me as a mark against thee,
So that I am a burden to myself?
And why dost thou not pardon my transgression,
And take away mine iniquity?
For now shall I sleep in the dust;
And thou shalt seek me in the morning, but I shall not be.

The First Speech of BILDAD

Then answered Bildad the Shuhite, and said,

How long wilt thou speak these things?
And how long shall the words of thy mouth be like a strong wind?

Doth God pervert judgment?
Or doth the Almighty pervert justice?
If thy children have sinned against him,
And he have cast them away for their transgression;
If thou wouldest seek unto God betimes,
And make thy supplication to the Almighty;
If thou wert pure and upright;
Surely now he would awake for thee,
And make the habitation of thy righteousness prosperous.
Though thy beginning was small,
Yet the latter end should greatly increase.



For inquire, I pray thee, of the former age,
 And prepare thyself to the search of their fathers.
 (For we are but of yesterday, and know nothing,
 Because our days upon earth are a shadow.)
 Shall not they teach thee, and tell thee,
 And utter words out of their heart?

Can the rush grow up without mire?
 Can the flag grow without water?
 Whilst it is yet in his greenness, and not cut down,
 It withereth before any other herb.

So are the paths of all that forget God;
 And the hypocrite's hope shall perish;
 Whose hope shall be cut off,
 And whose trust shall be a spider's web.
 He shall lean upon his house, but it shall not stand;
 He shall hold it fast, but it shall not endure.
 He is green before the sun,
 And his branch shooteth forth in his garden.
 His roots are wrapped about the heap,
 And seeth the place of stones.
 If he destroy him from his place,
 Then it shall deny him, saying,
 I have not seen thee.

Behold, this is the joy of his way,
 And out of the earth shall others grow.

Behold, God will not cast away a perfect man,
 Neither will he help the evil doers.

Till he fill thy mouth with laughing
And thy lips with rejoicing.

They that hate thee shall be clothed with shame;
And the dwellingplace of the wicked shall come to nought.

JOB'S Reply to BILDAD

Then Job answered and said,

I know it is so of a truth.

But how should man be just with God?

If he will contend with him,
He cannot answer him one of a thousand.
He is wise in heart, and mighty in strength.
Who hath hardened himself against him, and hath prospered?

Which removeth the mountains, and they know not;
Which overturneth them in his anger;
Which shaketh the earth out of her place,
And the pillars thereof tremble;
Which commandeth the sun, and it riseth not;
And sealeth up the stars;
Which alone spreadeth out the heavens,
And treadeth upon the waves of the sea;
Which maketh Arcturus, Orion, and Pleiades,
And the chambers of the south;
Which doeth great things past finding out;
Yea, and wonders without number.

Lo, he goeth by me, and I see him not;
He passeth on also, but I perceive him not.
Behold, he taketh away, who can hinder him?
Who will say unto him, What doest thou?

If God will not withdraw his anger,
The proud helpers do stoop under him.
How much less shall I answer him,
And choose out my words to reason with him?

Whom, though I were righteous, yet would I not answer,
But I would make supplication to my judge.
If I had called, and he had answered me,
Yet would I not believe that he had hearkened unto my voice.

For he breaketh me with a tempest,
And multiplieth my wounds without cause.
He will not suffer me to take my breath,
But filleth me with bitterness.

If I speak of strength, lo, he is strong;
And if of judgment, who shall set me a time to plead?
If I justify myself, mine own mouth shall condemn me;
If I say, I am perfect, it shall also prove me perverse.
Though I were perfect, yet would I not know my soul;
I would despise my life.

This is one thing, therefore I said it,
He destroyeth the perfect and the wicked.
If the scourge slay suddenly,
He will laugh at the trial of the innocent.
The earth is given into the hand of the wicked.
He covereth the faces of the judges thereof.
If not, where, and who is he?

Now my days are swifter than a post;
They flee away, they see no good.
They are passed away as the swift ships;
As the eagle that hasteth to the prey.

If I say, I will forget my complaint,
I will leave off my heaviness, and comfort myself,
I am afraid of all my sorrows,
I know that thou wilt not hold me innocent.
If I be wicked,
Why then labour I in vain?
If I wash myself with snow water,
And make my hands never so clean,
Yet shalt thou plunge me in the ditch,
And mine own clothes shall abhor me.

For he is not a man, as I am, that I should answer him,
And we should come together in judgment.
Neither is there any daysman betwixt us,
That might lay his hand upon us both.

Let him take his rod away from me,
And let not his fear terrify me.
Then would I speak, and not fear him.
But it is not so with me.

My soul is weary of my life;
I will leave my complaint upon myself;
I will speak in the bitterness of my soul.

I will say unto God, Do not condemn me;
Shew me wherefore thou contendest with me.

Is it good unto thee that thou shouldest oppress,
That thou shouldest despise the work of thine hands,
And shine upon the counsel of the wicked?
Hast thou eyes of flesh?
Or seest thou as man seeth?
Are thy days as the days of man?
Are thy years as man's days,
That thou inquirest after mine iniquity,
And searchest after my sin?

Thou knowest that I am not wicked;
And there is none that can deliver out of thine hand.
Thine hands have made me
And fashioned me together round about;
Yet thou dost destroy me.

Remember, I beseech thee,
That thou hast made me as the clay;
And wilt thou bring me into dust again?
Hast thou not poured me out as milk,
And curdled me like cheese?
Thou hast clothed me with skin and flesh,
And hast fenced me with bones and sinews.
Thou hast granted me life and favour,
And thy visitation hath preserved my spirit.

And these things hast thou hid in thine heart;
I know that this is with thee.

If I sin, then thou markest me,
And thou wilt not acquit me from mine iniquity.
If I be wicked, woe unto me,
And if I be righteous, yet will I not lift up my head.
I am full of confusion;
Therefore see thou mine affliction; for it increaseth.

Thou huntest me as a fierce lion;
And again thou shewest thyself marvellous upon me.
Thou renewest thy witnesses against me,
And increaseth thine indignation upon me;
Changes and war are against me.

Wherefore then hast thou brought me forth out of the womb?
Oh that I had given up the ghost,
And no eye had seen me!
I should have been as though I had not been;
I should have been carried from the womb to the grave.

Are not my days few?
Cease then, and let me alone,
That I may take comfort a little,
Before I go whence I shall not return,
Even to the land of darkness, and the shadow of death;
A land of darkness, as darkness itself;
And of the shadow of death, without any order,
And where the light is as darkness.

The First Speech of ZOPHAR

Then answered Zophar the Naamathite, and said,

Should not the multitude of words be answered?
And should a man full of talk be justified?

Should thy lies make men hold their peace?
And when thou mockest, shall no man make thee ashamed?

For thou hast said, My doctrine is pure,
And I am clean in thine eyes.
But oh that God would speak,
And open his lips against thee;
And that he would shew thee the secrets of wisdom,
That they are double to that which is!

Know therefore that God exacteth of thee less
Than thine iniquity deserveth.

Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?

It is as high as heaven; what canst thou do?
Deeper than hell; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.

If he cut off, and shut up, or gather together,
Then who can hinder him?
For he knoweth vain men.
He seeth wickedness also;
Will he not then consider it?
For vain man would be wise,
Though man be born like a wild ass's colt.

If thou prepare thine heart,
And stretch out thine hands toward him;
If iniquity be in thine hand, put it far away,
And let not wickedness dwell in thy tabernacles.
For then shalt thou lift up thy face without spot;
Yea, thou shalt be steadfast, and shalt not fear.

Because thou shalt forget thy misery,
And remember it as waters that pass away.
And thine age shall be clearer than the noonday;
Thou shalt shine forth, thou shalt be as the morning.

And thou shalt be secure, because there is hope;
Yea, thou shalt dig about thee,
And thou shalt take thy rest in safety.

Also thou shalt lie down,
And none shall make thee afraid;
Yea, many shall make suit unto thee.

But the eyes of the wicked shall fail,
And they shall not escape,
And their hope shall be as the giving up of the ghost.

JOB'S Reply to ZOPHAR

And Job answered and said,

No doubt but ye are the people,
And wisdom shall die with you.

But I have understanding as well as you;
I am not inferior to you.
Yea who knoweth not such things as these?

I am as one mocked of his neighbour,
Who calleth upon God, and he answereth him;
The just upright man is laughed to scorn.

He that is ready to slip with his feet
Is as a lamp despised in the thought of him that is at ease.
The tabernacles of robbers prosper,
And they that provoke God are secure;
Into whose hand God bringeth abundantly.

But ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee;
Or speak to the earth, and it shall teach thee;
And the fishes of the sea shall declare unto thee.

Who knoweth not in all these
That the hand of the Lord hath wrought this?

In whose hand is the soul of every living thing,
And the breath of all mankind.

Doth not the ear try words?
And the mouth taste his meat?

With the ancient is wisdom;
 And in length of days understanding.
 With him is wisdom and strength;
 He hath counsel and understanding.

Behold, he breaketh down, and it cannot be built again;
 He shutteth up a man, and there can be no opening.
 Behold, he withholdeth the waters, and they dry up;
 Also he sendeth them out, and they overturn the earth.

With him is strength and wisdom;
 The deceived and the deceiver are his.

He leadeth counsellors away spoiled,
 And maketh the judges fools.
 He looseth the bond of kings,
 And girdeth their loins with a girdle.
 He leadeth princes away spoiled,
 And overthroweth the mighty.
 He moveth away the speech of the trusty,
 And taketh away the understanding of the aged.
 He poureth contempt upon the princes,
 And weakeneth the strength of the mighty.

He discovereth deep things out of darkness,
 And bringeth out to light the shadow of death.

He increaseth the nations, and destroyeth them;
 He enlargeth the nations, and straiteneth them again.
 He taketh away the heart of the chief of the people of the earth,
 And causeth them to wander in a wilderness where there is no way.
 They grope in the dark without light,
 And he maketh them to stagger like a drunken man.

Lo, mine eye hath seen all this,
 Mine ear hath heard and understood it.
 What ye know, the same do I know also;
 I am not inferior unto you.
 Surely I would speak to the Almighty,
 And I desire to reason with God.
 But ye are forgers of lies,
 Ye are all physicians of no value.

Oh that ye would altogether hold your peace!
And it should be your wisdom.

Hear now my reasoning,
And hearken to the pleadings of my lips.

Will ye speak wickedly for God?
And talk deceitfully for him?
Will ye accept his person?
Will ye contend for God?
Is it good that he should search you out?
Or as one man mocketh another, do ye so mock him?

He will surely reprove you,
If ye do secretly accept persons.
Shall not his excellency make you afraid?
And his dread fall upon you?

Your remembrances are like unto ashes,
Your bodies to bodies of clay.

Hold your peace, let me alone, that I may speak,
And let come on me what will.

Wherefore do I take my flesh in my teeth,
And put my life in mine hand?

Though he slay me, yet will I trust in him
But I will maintain mine own ways before him.

He also shall be my salvation;
For a hypocrite shall not come before him.

Hear diligently my speech,
And my declaration with your ears.
Behold now, I have ordered my cause;
I know that I shall be justified.

Who is he that will plead with me?
For now, if I hold my tongue, I shall give up the ghost.
Only do not two things unto me;
Then will I not hide myself from thee.

Withdraw thine hand far from me;
And let not thy dread make me afraid.
Then call thou, and I will answer;
Or let me speak, and answer thou me.

How many are mine iniquities and sins?
Make me to know my transgression and my sin.

Wherefore hidest thou thy face,
And holdest me for thine enemy?
Wilt thou break a leaf driven to and fro
And wilt thou pursue the dry stubble?

For thou writest bitter things against me,
And makest me to possess the iniquities of my youth.
Thou putttest my feet also in the stocks,
And lookest narrowly unto all my paths;
Thou settest a print upon the heels of my feet.
And he, as a rotten thing, consumeth,
As a garment that is moth-eaten.

Man that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down;
He fleeth also as a shadow, and continueth not.

And dost thou open thine eyes upon such an one,
And bringest me into judgment with thee?
Who can bring a clean thing out of an unclean? Not one.

Seeing his days are determined,
The number of his months are with thee,
Thou hast appointed his bounds that he cannot pass;
Turn from him, that he may rest,
Till he shall accomplish, as an hireling, his day.

For there is hope of a tree, if it be cut down,
That it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,

And the stock thereof die in the ground,
Yet through the scent of water it will bud,
And bring forth boughs like a plant.

But man dieth, and wasteth away;
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea,
And the flood decayeth and drieth up,
So man lieth down, and riseth not.
Till the heavens be no more, they shall not awake,
Nor be raised out of their sleep.

O that thou wouldest hide me in the grave,
That thou wouldest keep me secret, until thy wrath be past,
That thou wouldest appoint me a set time, and remember me!

If a man die, shall he live again?
All the days of my appointed time will I wait,
Till my change come.

Thou shalt call, and I will answer thee;
Thou wilt have a desire to the work of thine hands.
For now thou numberest my steps.
Dost thou not watch over my sin?

My transgression is sealed up in a bag,
And thou sewest up mine iniquity.

And surely the mountain falling cometh to nought,
And the rock is removed out of his place.
The waters wear the stones.
Thou wastest away the things
Which grow out of the dust of the earth;
And thou destroyest the hope of man.

Thou prevailest for ever against him, and he passeth;
Thou changest his countenance, and sendest him away.
His sons come to honour, and he knowest it not;
And they are brought low, but he perceiveth it not of them.
But his flesh upon him shall have pain,
And his soul within him shall mourn.

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JOB'S Final Defense

If I have walked with vanity,
Or if my foot hath hasted to deceit,
Let me be weighed in an even balance,
That God may know mine integrity.

If my step hath turned out of the way,
And mine heart walked after mine eyes,
And if any blot hath cleaved to mine hands,
Then let me sow, and let another eat;
Yea, let my offspring be rooted out.

If mine heart have been deceived by a woman,
Or if I have laid wait at my neighbour's door,
Then let my wife grind unto another,
And let others bow down upon her.
For this is a heinous crime;
Yea, it is an iniquity to be punished by the judges.
For it is a fire that consumeth to destruction,
And would root out all mine increase.

If I did despise the cause of my manservant or of my maidservant,
When they contended with me,
What then shall I do when God riseth up?
And when he visiteth, what shall I answer him?
Did not he that made me in the womb make him?
And did not one fashion us in the womb?

If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof
(For from my youth he was brought up with me, as with a father,
And I have guided her from my mother's womb);
If I have seen any perish for want of clothing,
Or any poor without covering;
If his loins have not blessed me,
And if he were not warmed with the fleece of my sheep;
If I have lifted up my hand against the fatherless,
When I saw my help in the gate:

Then let mine arm fall from my shoulder blade,
And mine arm be broken from the bone.
For destruction from God was a terror to me,
And by reason of his highness I could not endure.

If I have made gold my hope,
Or have said to the fine gold, Thou art my confidence;
If I rejoiced because my wealth was great,
And because mine hand had gotten much;
If I beheld the sun when it shined,
Or the moon walking in brightness;
And my heart hath been secretly enticed,
Or my mouth hath kissed my hand:
This also were an iniquity to be punished by the judge;
For I should have denied the God that is above.

If I rejoiced at the destruction of him that hated me,
Or lifted up myself when evil found him
(Neither have I suffered my mouth to sin
By wishing a curse to his soul);
If the men of my tabernacle said not,
Oh that we had of his flesh! we cannot be satisfied.
The stranger did not lodge in the street;
But I opened my doors to the traveller.
If I covered my transgressions as Adam,
By hiding mine iniquity in my bosom;
Did I fear a great multitude,
Or did the contempt of families terrify me,
That I kept silence, and went not out of the door?

Oh that one would hear me!

Behold, my desire is, that the Almighty would answer me,
And that mine adversary had written a book.
Surely I would take it upon my shoulder,
And bind it as a crown to me.
I would declare unto him the number of my steps;
As a prince would I go near unto him.

If my land cry against me,
Or that the furrows likewise thereof complain;
If I have eaten the fruits thereof without money,

Or have caused the owners thereof to lose their life;
 Let thistles grow instead of wheat,
 And cockle instead of barley.

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The Speech of JEHOVAH

Then the Lord answered Job out of the whirlwind, and said,

Who is this that darkeneth counsel
 By words without knowledge?
 Gird up now thy loins like a man;
 For I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth?
 Declare, if thou hast understanding.
 Who hath laid the measures thereof, if thou knowest?
 Or who hath stretched the line upon it?
 Whereupon are the foundations thereof fastened?
 Or who laid the corner stone thereof;
 When the morning stars sang together,
 And all the sons of God shouted for joy?

Or who shut up the sea with doors,
 When it brake forth, as if it had issued out of the womb?
 When I made the cloud the garment thereof,
 And thick darkness a swaddling band for it,
 And brake up for it my decreed place,
 And set bars and doors, and said,
 Hitherto shalt thou come, but no further;
 And here shall thy proud waves be stayed?

Hast thou commanded the morning since thy days;
 And caused the dayspring to know his place;
 That it might take hold of the ends of the earth,
 That the wicked might be shaken out of it?
 It is turned as clay to the seal;
 And they stand as a garment.
 And from the wicked their light is withholden,
 And the high arm shall be broken.



Hast thou entered into the springs of the sea?
 Or hast thou walked in the search of the depth?
 Have the gates of death been opened unto thee?
 Or hast thou seen the doors of the shadow of death?

Hast thou perceived the breadth of the earth?
 Declare if thou knowest it all.
 Where is the way where light dwelleth?
 And as for darkness, where is the place thereof,
 That thou shouldest take it to the bound thereof,
 And that thou shouldest know the paths to the house thereof?
 Knowest thou it, because thou wast then born?
 Or because the number of thy days is great?

Hast thou entered into the treasures of the snow?
 Or hast thou seen the treasures of the hail,
 Which I have reserved against the time of trouble,
 Against the day of battle and war?

By what way is the light parted,
 Which scattereth the east wind upon the earth?

Who hath divided a watercourse for the overflowing of waters,
 Or a way for the lightning of thunder;
 To cause it to rain on the earth, where no man is;
 On the wilderness, wherein there is no man;
 To satisfy the desolate and waste ground;
 And to cause the bud of the tender herb to spring forth?
 Hath the rain a father?
 Or who hath begotten the drops of dew?

Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hid as with a stone,
And the face of the deep is frozen.

Canst thou bind the sweet influences of Pleiades,
Or loose the bands of Orion?
Canst thou bring forth Mazzaroth in his season?
Or canst thou guide Arcturus with his sons?

Knowest thou the ordinances of heaven?
Canst thou set the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send lightnings, that they may go,
And say unto thee, Here we are?

Who hath put wisdom in the inward parts?
Or who hath given understanding to the heart?
Who can number the clouds in wisdom?
Or who can stay the bottles of heaven,
When the dust groweth into hardness,
And the clods cleave fast together?
Wilt thou hunt the prey for the lion?
Or fill the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food?
When his young ones cry unto God,
They wander for lack of meat.

Knowest thou the time when the wild goats of the rock bring forth?
Or canst thou mark when the hinds do calve?
Canst thou number the months that they fulfill?
Or knowest thou the time when they bring forth?
They bow themselves, they bring forth their young ones,
They cast out their sorrows.
Their young ones are in good liking, they grow up with corn;
They go forth, and return not unto them.

Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the barren land his dwellings.
He scorneth the multitude of the city,
Neither regardeth he the crying of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.

Will the unicorn be willing to serve thee,
Or abide by thy crib?
Canst thou bind the unicorn with his band in the furrow?
Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength is great?
Or wilt thou leave thy labour to him?
Wilt thou believe him, that he will bring home thy seed,
And gather it into thy barn?

Gavest thou the goodly wings unto the peacocks?
Or wings and feathers unto the ostrich?
Which leaveth her eggs in the earth,
And warmeth them in dust,
And forgetteth that the foot may crush them,
Or that the wild beast may break them.
She is hardened against her young ones,
As though they were not hers;
Her labour is in vain without fear;
Because God hath deprived her of wisdom,
Neither hath he imparted to her understanding.
What time she lifteth up herself on high,
She scorneth the horse and his rider.

Hast thou given the horse strength?
Hast thou clothed his neck with thunder
Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible.
He paweth in the valley, and rejoiceth in his strength;
He goeth on to meet the armed men.
He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth against him,

The glittering spear and the shield.
 He swalloweth the ground with fierceness and rage;
 Neither believeth he that it is the sound of the trumpet.
 He saith among the trumpets, Ha, ha;
 And he smelleth the battle afar off,
 The thunder of the captains, and the shouting.

Doth the hawk fly by thy wisdom,
 And stretch her wings toward the south?
 Doth the eagle mount up at thy command,
 And make her nest on high?
 She dwelleth and abideth on the rock,
 Upon the crag of the rock, and the strong place.
 From thence she seeketh the prey,
 And her eyes behold afar off.
 Her young ones also suck up blood;
 And where the slain are, there is she.

Moreover the Lord answered Job, and said,

Shall he that contendeth with the Almighty instruct him?
 He that reproveth God, let him answer it.

Then Job answered the Lord, and said,

Behold, I am vile; what shall I answer thee?
 I will lay mine hand upon my mouth.
 Once have I spoken; but I will not answer:
 Yea, twice; but I will proceed no further.

Then answered the Lord unto Job out of the whirlwind, and said,

Gird up thy loins now like a man;
 I will demand of thee, and declare thou unto me.

Wilt thou also disannul my judgment?
 Wilt thou condemn me, that thou mayest be righteous?
 Hast thou an arm like God?
 Or canst thou thunder with a voice like him?
 Deck thyself now with majesty and excellency;
 And array thyself with glory and beauty.

Cast abroad the rage of thy wrath;
 And behold every one that is proud, and abase him.
 Look on every one that is proud, and bring him low;
 And tread down the wicked in their place.
 Hide them in the dust together;
 And bind their faces in secret.
 Then will I also confess unto thee
 That thine own right hand can save thee.

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Job's Reply to JEHOVAH

Then Job answered the Lord, and said,

I know that thou canst do every thing,
 And that no thought can be withholden from thee.

Who is he that hideth counsel without knowledge?
 Therefore have I uttered that I understand not;
 Things too wonderful for me, which I knew not.

Hear, I beseech thee, and I will speak;
 I will demand of thee, and declare thou unto me.

I have heard of thee by the hearing of the ear;
 But now mine eye seeth thee.

Wherefore I abhor myself, and repent in dust and ashes.



THE EPILOGUES

AND IT WAS SO, that after the Lord had spoken these words unto Job, the Lord said unto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and

seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you. For him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

So Eliphaz the Temanite and Bil-

dad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them. The Lord also accepted Job. And the Lord turned the captivity of Job, when he prayed for his friends. Also the Lord gave Job twice as much as he had before.

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house. And they bemoaned him, and comforted him over all the evil that the Lord had brought upon him. Every man also gave him a piece of money, and every one an earring of gold.

So the Lord blessed the latter end

of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. And in all the land were no women found so fair as the daughters of Job. And their father gave them inheritance among their brethren.

After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

DIDACTIC POETRY

THE PROVERBS

THE OBSERVATION which was made by the wise man of Ecclesiastes — “The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun” — applies justly to the kind of writing which is illustrated by The Proverbs. From the various peoples of the world in various ages, have sprung these sayings in the form of proverbs, in verse and in prose. Before the Hebrew book of Proverbs, appeared similar writings among the Egyptians and Babylonians; and in our own era, we find such celebrated works in this form as Rochefoucauld’s Maxims and Benjamin Franklin’s Poor Richard’s Almanac.

The Hebrew book, from which only

a few extracts are printed here, is a compilation of various kinds of “wise sayings” — praise of wisdom, general observations or instructions as to right living, and brief epigrammatic statements about the conduct of men in the daily affairs of life. The general theory that lies back of all of these words of wisdom might seem to be, “Do the right thing because it pays to do the right thing,” or “Honesty is the best policy” — not a very lofty ideal. But there is a higher policy which should govern man’s conduct, the recognition that there is a divine power in the world and that man should try to act in accordance with the will of this moral ruler. And this idea underlies the wise sayings of this book.

Instructions to a Youth

MY SON, forget not my law,
But let thine heart keep my commandments;
For length of days, and long life, and peace,
Shall they add to thee.
Let not mercy and truth forsake thee;
Bind them about thy neck;
Write them upon the table of thine heart;
So shalt thou find favor and good understanding
In the sight of God and man.

Trust in the Lord with all thine heart;
And lean not unto thine own understanding.
In all thy ways acknowledge him,
And he shall direct thy paths.

Be not wise in thine own eyes.
Fear the Lord, and depart from evil.
It shall be health to thy navel,
And marrow to thy bones.

Honour the Lord with thy substance,
And with the firstfruits of all thine increase;
So shall thy barns be filled with plenty,
And thy presses shall burst out with new wine.

My son, despise not the chastening of the Lord,
Neither be weary of his correction;
For whom the Lord loveth he correcteth,
Even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better
Than the merchandise of silver,
And the gain thereof than fine gold.

She is more precious than rubies;
And all the things thou canst desire
Are not to be compared unto her.

Length of days is in her right hand;
And in her left hand riches and honour.

Her ways are ways of pleasantness,
And all her paths are peace.

She is a tree of life to them that lay hold upon her;
And happy is every one that retaineth her.

The Lord by wisdom hath founded the earth;
By understanding hath he established the heavens.

By his knowledge the depths are broken up,
And the clouds drop down the dew.

My son, let not them depart from thine eyes;
Keep sound wisdom and discretion;
So shall they be life unto thy soul,
And grace to thy neck.
Then shalt thou walk in thy way safely,
And thy foot shall not stumble.
When thou liest down, thou shalt not be afraid;
Yea, thou shalt lie down, and thy sleep shall be sweet.
Be not afraid of sudden fear,
Neither of the desolation of the wicked,
When it cometh.
For the Lord shall be thy confidence,
And shall keep thy foot from being taken.

Withhold not good from them to whom it is due,
When it is in the power of thine hand to do it.
Say not unto thy neighbour, Go, and come again,
And tomorrow I will give,
When thou hast it by thee.

Devise not evil against thy neighbour,
Seeing he dwelleth securely by thee.

Strive not with a man without cause,
If he have done thee no harm.

Envy thou not the oppressor,
And choose none of his ways.

For the froward is abomination to the Lord;
But his secret is with the righteous.

The curse of the Lord is in the house of the wicked;
But he blesseth the habitation of the just.

Surely he scorneth the scorers;
But he giveth grace unto the lowly.

The wise shall inherit glory;
But shame shall be the promotion of fools.



Praise of Wisdom

DOETH NOT wisdom cry?
 And understanding put forth her voice?
 She standeth in the top of high places,
 By the way in the places of the paths.
 She crieth at the gates, at the entry of the city,
 At the coming in at the doors.

Unto you, O men, I call;
 And my voice is to the sons of man.
 O ye simple, understand wisdom;
 And ye fools, be ye of an understanding heart.
 Hear, for I will speak of excellent things;
 And the opening of my lips shall be right things.
 For my mouth shall speak truth;
 And wickedness is an abomination to my lips.
 All the words of my mouth are in righteousness;
 There is nothing froward or perverse in them.
 They are all plain to him that understandeth,
 And right to them that find knowledge.

Receive my instruction, and not silver;
 And knowledge rather than choice gold.

For wisdom is better than rubies,
 And all the things that may be desired
 Are not to be compared to it.

I wisdom dwell with prudence,
 And find out knowledge of witty inventions.

The fear of the Lord is to hate evil;
Pride, and arrogancy, and the evil way,
And the froward mouth, do I hate.

Counsel is mine, and sound wisdom;
I am understanding;
I have strength.

By me kings reign, and princes decree justice.
By me princes rule, and nobles,
Even all the judges of the earth.

I love them that love me;
And those that seek me early shall find me.

Riches and honour are with me;
Yea, durable riches and righteousness.

My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.

I lead in the way of righteousness,
In the midst of the paths of judgment;
That I may cause those that love me to inherit substance;
And I will fill their treasures.

The Lord possessed me in the beginning of his way.
Before his works of old.
I was set up from everlasting,
From the beginning, or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth;
While as yet he had not made the earth, nor the fields,
Nor the highest part of the dust of the world.
When he prepared the heavens, I was there;
When he set a compass upon the face of the depth;
When he established the clouds above;
When he strengthened the fountains of the deep;
When he gave to the sea his decree,

That the waters should not pass his commandment;
 When he appointed the foundations of the earth:
 Then I was by him, as one brought up with him;
 And I was daily his delight, rejoicing always before him;
 Rejoicing in the habitable part of his earth;
 And my delights were with the sons of men.

Now therefore hearken unto me, O ye children;
 For blessed are they that keep my ways.
 Hear instruction, and be wise,
 And refuse it not.
 'Blessed is the man that heareth me,
 Watching daily at my gates,
 Waiting at the posts of my doors.
 For whoso findeth me findeth life,
 And shall obtain favour of the Lord.
 But he that sinneth against me
 Wrongeth his own soul;
 All they that hate me love death.

Wise Observations for Right Conduct

A SOFT answer turneth away wrath;
 But grievous words stir up anger.

The tongue of the wise useth knowledge aright;
 But the mouth of fools poureth out foolishness.

The eyes of the Lord are in every place,
 Beholding the evil and the good.

A wholesome tongue is a tree of life;
 But perverseness therein is a breach in the spirit.

A fool despiseth his father's instruction;
 But he that regardeth reproof is prudent.

In the house of the righteous is much treasure;
 But in the revenues of the wicked is trouble.

The lips of the wise disperse knowledge;
 But the heart of the foolish doeth not so.

The sacrifice of the wicked is an abomination to the Lord;
But the prayer of the upright is his delight.

The way of the wicked is an abomination unto the Lord;
But he loveth him that followeth after righteousness.

Correction is grievous unto him that forsaketh the way;
And he that hateth reproof shall die.

Hell and destruction are before the Lord;
How much more then the hearts of the children of men?

A scorner loveth not one that reproveth him;
Neither will he go unto the wise.

A merry heart maketh a cheerful countenance;
But by sorrow of the heart the spirit is broken.

The heart of him that hath understanding seeketh knowledge;
But the mouth of fools feedeth on foolishness.

All the days of the afflicted are evil;
But he that is of a merry heart hath a continual feast.

Better is little with the fear of the Lord
Than great treasure and trouble therewith.

Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith.

A wrathful man stirreth up strife;
But he that is slow to anger appeaseth strife.

The way of the slothful man is as a hedge of thorns;
But the way of the righteous is made plain.

A wise son maketh a glad father;
But a foolish man despiseth his mother.

Folly is joy to him that is destitute of wisdom;
But a man of understanding walketh uprightly.

Without counsel purposes are disappointed;
But in the multitude of counsellors they are established.

A man hath joy by the answer of his mouth;
And a word spoken in due season, how good is it!

The way of life is above to the wise,
That he may depart from hell beneath.

The Lord will destroy the house of the proud;
But he will establish the border of the widow.

The thoughts of the wicked are an abomination to the Lord;
But the words of the pure are pleasant words.

He that is greedy of gain troubleth his own house;
But he that hateth gifts shall live.

The heart of the righteous studieth to answer;
But the mouth of the wicked poureth out evil things.

The Lord is far from the wicked;
But he heareth the prayer of the righteous.

The light of the eyes rejoiceth the heart;
And a good report maketh the bones fat.

The ear that heareth the reproof of life
Abideth among the wise.

He that refuseth instruction despiseth his own soul;
But he that heareth reproof getteth understanding.

The fear of the Lord is the instruction of wisdom;
And before honour is humility.

A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.

The rich and poor meet together;
The Lord is the maker of them all.

A prudent man foreseeeth the evil, and hideth himself;
But the simple pass on, and are punished.

By humility and the fear of the Lord
Are riches, and honour, and life.

Thorns and snares are in the way of the froward;
He that doth keep his soul shall be far from them.

Train up a child in the way he should go;
And when he is old, he will not depart from it.

The rich ruleth over the poor,
And the borrower is servant to the lender.

He that soweth iniquity shall reap vanity;
And the rod of his anger shall fail.

He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.

Cast out the scorner, and contention shall go out;
Yea, strife and reproach shall cease.

He that loveth pureness of heart,
For the grace of his lips the king shall be his friend.

The eyes of the Lord preserve knowledge,
And he overthroweth the words of the transgressor.

The slothful man saith, There is a lion without,
I shall be slain in the streets.

The mouth of strange women is a deep pit;
He that is abhorred of the Lord shall fall therein.

Foolishness is bound in the heart of a child;
But the rod of correction shall drive it far from him.

He that oppresseth the poor to increase his riches,
And he that giveth to the rich,
Shall surely come to want.

Bow down thine ear, and hear the words of the wise,
And apply thine heart unto my knowledge.
For it is a pleasant thing if thou keep them within thee;
They shall withal be fitted in thy lips.

That thy trust may be in the Lord,
I have made known to thee this day, even to thee.
Have not I written to thee excellent things
In counsels and knowledge,
That I might make thee know
The certainty of the words of truth;
That thou mightest answer the words of truth
To them that send unto thee?

Rob not the poor, because he is poor;
Neither oppress the afflicted in the gate;
For the Lord will plead their cause,
And spoil the soul of those that spoiled them.

Make no friendship with an angry man;
And with a furious man thou shalt not go;
Lest thou learn his ways,
And get a snare to thy soul.

Be not thou one of them that strike hands,
Or of them that are sureties for debts.
If thou hast nothing to pay,
Why should he take away thy bed from under thee?

Remove not the ancient landmark,
Which thy fathers have set.

Seest thou a man diligent in his business?
He shall stand before kings;
He shall not stand before mean men.

Praise of a Good Woman

WHO CAN find a virtuous woman?
For her price is far above rubies.

The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.

She will do him good and not evil
All the days of her life.

She seeketh wool, and flax,
And worketh willingly with her hands.

She is like the merchants' ships;
She bringeth her food from afar.

She riseth also while it is yet night,
And giveth meat to her household,
And a portion to her maidens.

She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength,
And strengtheneth her arms.

She perceiveth that her merchandise is good;
Her candle goeth not out by night.

She layeth her hands to the spindle,
And her hands hold the distaff.

She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household;
For all her household are clothed with scarlet.

She maketh herself coverings of tapestry;
Her clothing is silk and purple.

Her husband is known in the gates,
When he sitteth among the elders of the land.

She maketh fine linen, and selleth it;
And delivereth girdles unto the merchant.

Strength and honour are her clothing;
And she shall rejoice in time to come.

She openeth her mouth with wisdom;
And in her tongue is the law of kindness.

She looketh well to the ways of her household,
And eateth not the bread of idleness.

Her children arise up, and call her blessed;
Her husband also, and he praiseth her.

Many daughters have done virtuously,
But thou excellest them all.

Favour is deceitful, and beauty is vain;
But a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands;
And let her own works praise her in the gates.

THE ESSAY: ECCLESIASTES



THE TITLE OF this book means *The Preacher*, or one who addresses an assembly. It is the third of the "books of wisdom" which appear in the Old Testament — *Job*, *Proverbs*, and *Ecclesiastes*. It was probably written about the third century before Christ. The author is unknown, although the piece has been ascribed to Solomon the wise, who, according to legend, wrote it in his old age. Whoever may have been responsible for it, the author was evidently a man who had lived many years, had many varied experiences, and thought much about the meaning and mystery of life.

The underlying thought of the book is the emptiness and futility of life. To the author, who had, as he says, seen everything that had been done under the sun, who had acquired great possessions, and who had gained much wisdom, life is disappointing and discouraging — for

The thing that hath been, it is that which shall be;
And that which is done is that which shall be done;
And there is no new thing under the sun.

But amid all his cynicism, the preacher is nevertheless orthodox in his reliance on God's will. Even though he thinks that there is nothing better for a man than that he should "eat and drink and enjoy the good of all his labour," he realizes that "it is the gift of God," that man cannot understand the ways of God in the world, and that the best thing for man to do is to fear God and keep His commandments, "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

In spite of what seem to be contradictions in the book, the final note sounded is that of faith in God. A well-known book which expresses in appealing verse the doctrine of disillusionment, the theory of "eat, drink, and be merry, for tomorrow you die," is the *Rubaiyat* of Omar Khayyám. But the philosophy of *Ecclesiastes* is on a much higher plane, for the author of the Bible essay recognizes back of all the "vanities" of the world the directing hand of God.

ECCLESIASTES

THE EMPTINESS AND FALSITY OF LIFE

The words of the Preacher, the son of David, king in Jerusalem.

Vanity of vanities, saith the Preacher,
Vanity of vanities; all is vanity.

What profit hath a man of all his labor
Which he taketh under the sun?
One generation passeth away, and another generation cometh;
But the earth abideth forever.

The sun also ariseth, and the sun goeth down,
And hasteth to his place where he arose.

The wind goeth toward the south,
And turneth about unto the north;
It whirleth about continually,
And the wind returneth again according to his circuits.

All the rivers run into the sea;
Yet the sea is not full;
Unto the place from whence the rivers come,
Thither they return again.

All things are full of labor;
Man cannot utter it.
The eye is not satisfied with seeing,
Nor the ear filled with hearing.

The thing that hath been, it is that which shall be;
And that which is done is that which shall be done;
And there is no new thing under the sun.

Is there any thing whereof it may be said,
See, this is new?
It hath been already of old time,
Which was before us.

There is no remembrance of former things;
Neither shall there be any remembrance of things that are to come
With those that shall come after.

I THE PREACHER was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven. This sore travail hath God given to the sons of men to be exercised therewith.

I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit.

That which is crooked cannot be made straight;

And that which is wanting cannot be numbered.

I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem. Yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly. I perceived that this also is vexation of spirit.

For in much wisdom is much grief;

And he that increaseth knowledge increaseth sorrow.

HOPE FOR THE GOOD MAN AMID THE VANITIES OF THE WORLD

I SAID IN MINE heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure; and, behold, this also is vanity. I said of laughter, It is mad; and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works. I builded me houses. I planted me vineyards. I made me gardens and orchards, and I planted trees in them of all kind of fruits. I made me pools of water, to water therewith the wood that bringeth forth trees. I got me servants and maidens, and had servants born in my house. Also I had great possessions of great and small cattle above all that were in Jerusalem before me. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces. I gat me men singers and women singers, and the delights of

the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem. Also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy; for my heart rejoiced in all my labour. And this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

And I turned myself to behold wisdom, and madness, and folly. For what can the man do that cometh after the King? Even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

The wise man's eyes are in his head;

But the fool walketh in darkness.



And I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? As the fool. Therefore I hated life, because the work that is wrought under the sun is grievous unto me; for all is vanity and vexation of spirit.

Yea, I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil. For what

hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. For who can eat, or who else can hasten hereunto, more than I? For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

To every thing there is a season, and a time to every purpose under the heaven:

A time to be born, and a time to die;

A time to plant, and a time to pluck up that which is planted;

A time to kill, and a time to heal;

A time to break down, and a time to build up;

A time to weep, and a time to laugh;

A time to mourn, and a time to dance.

A time to cast away stones, and a time to gather stones together;

A time to embrace, and a time to refrain from embracing;

A time to get, and a time to lose;

A time to keep, and a time to cast away;

A time to rend, and a time to sew;

A time to keep silence, and a time to speak;

A time to love, and a time to hate;

A time of war, and a time of peace.

What profit hath he that worketh in that wherein he laboureth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in his time. Also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

And moreover I saw under the sun the place of judgment, that wickedness was there; and the place

of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them. As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast. For all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion. For who shall bring him to see what shall be after him?

DISILLUSIONMENT IN LIFE

SO I RETURNED, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead, more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of

spirit. The fool foldeth his hands together, and eateth his own flesh. Better is a handful with quietness, than both the hands full with travail and vexation of spirit.

Then I returned, and I saw vanity under the sun. There is one alone, and there is not a second; yea, he hath neither child nor brother; yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity; yea, it is a sore travail. Two are better than one, because they have a good reward for their labour; for if they fall, the one will lift up his fellow.

But woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat; but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Better is a poor and a wise child, than an old and foolish king, who will no more be admonished. For

out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. I considered all the living which walk under the sun, with the second child that shall stand up in his stead. There is no end of all the people, even of all that have been before them; they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

EXHORTATION TOWARD RIGHT CONDUCT

KEEP THY FOOT when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few.

For a dream cometh through the multitude of business;

And a fool's voice is known by multitude of words.

When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error. Wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words there are also divers vanities; but fear thou God.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, mar-

vel not at the matter; for he that is higher than the highest regardeth; and there be higher than they. Moreover the profit of the earth is for all; the king himself is served by the field.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; that is also vanity. When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?

The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go; and what profit hath he that hath laboured for the wind? All his days also he eateth in darkness,

and he hath much sorrow and wrath with his sickness.

Behold that which I have seen: It is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him; for it is his portion. Every man also to whom

God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

THE MEANING OF LIFE

THERE IS AN EVIL which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity, and it is an evil disease.

If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known any thing; this hath more rest than the other. Yea, though he live a thousand years twice told, yet hath he seen

no good. Do not all go to one place?

All the labour of man is for his mouth,

And yet the appetite is not filled.

For what hath the wise more than the fool? What hath the poor, that knoweth to walk before the living? Better is the sight of the eyes than the wandering of the desire; this is also vanity and vexation of spirit.

That which hath been is named already, and it is known that it is man; neither may he contend with him that is mightier than he. Seeing there be many things that increase vanity, what is man the better? For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? For who can tell a man what shall be after him under the sun?

PROVERBIAL COMMENTS AND A PLEA FOR MODERATION

A good name is better than precious ointment;

And the day of death than the day of one's birth.

It is better to go to the house of mourning,

Than to go to the house of feasting;

*For that is the end of all men;
And the living will lay it to his heart.*

Sorrow is better than laughter;

For by the sadness of the countenance the heart is made better.

The heart of the wise is in the house of mourning;

But the heart of fools is in the house of mirth.

It is better to hear the rebuke of the wise,

Than for a man to hear the song of fools.

For as the crackling of thorns under a pot,

So is the laughter of the fool;

This also is vanity.

Surely oppression maketh a wise man mad;

And a gift destroyeth the heart.

Better is the end of a thing than the beginning thereof;

And the patient in spirit is better than the proud in spirit.

Be not hasty in thy spirit to be angry;

For anger resteth in the bosom of fools.

Say not thou, What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this.

Wisdom is good with an inheritance;

And by it there is profit to them that see the sun.

For wisdom is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it.

Consider the work of God; for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

All things have I seen in the days of my vanity. There is a just man

that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness. Be not righteous over much, neither make thyself over wise; why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish; why shouldest thou die before thy time? It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand; for he that feareth God shall come forth of them all.

Wisdom strengtheneth the wise more than ten mighty men which are in the city.

For there is not a just man upon earth, that doeth good, and sinneth not. Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

All this have I proved by wisdom: I said, I will be wise; but it was far from me. That which is far off, and exceeding deep, who can find it out? I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness. And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands. Whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

Behold, this have I found, saith the Preacher, counting one by one, to find out the account; which yet my soul seeketh, but I find not. One man among a thousand have I found; but a woman among all those have I not found. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

THE WAYS OF MEN AND OF GOD IN THIS WORLD

WHO IS AS the wise man, and who knoweth the interpretation of a thing?

*A man's wisdom maketh his face to shine,
And the boldness of his face shall be changed.*

I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight; stand not in an evil thing; for he doeth whatsoever pleaseth him. Where the word of a king is, there is power; and who may say unto him, What doest thou?

*Whoso keepeth the commandment shall feel no evil thing;
And a wise man's heart discerneth both time and judgment.*

Because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be; for who can tell him when it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

All this have I seen, and applied my heart unto every work that is done under the sun. There is a time wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done; this is also vanity. Because sentence against an evil work is not executed speedily,

therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous; I said that this also is vanity. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

When I applied mine heart to know wisdom, and to see the business that is done upon the earth (for also there is that neither day nor night seeth sleep with his eyes); then I beheld all the work of God, that a man cannot find out the work that is done under the sun. Because though a man labour to seek it out, yet he shall not find it. Yea farther, though a wise man think to know it, yet shall he not be able to find it.

For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God. No man knoweth either love or hatred by all that is before them. All things come alike to all. There is one event to the righteous, and to

the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all. Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die, but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

Let thy garments be always white; and let thy head lack no ointment.

Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity; for that is thy portion in this life, and in thy labour which thou takest under the sun.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and

chance happeneth to them all. For man also knoweth not his time. As the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

This wisdom have I seen also under the sun, and it seemed great unto me. There was a little city, and few men within it. And there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no man remembered that same poor man. Then said I,

*Wisdom is better than strength;
Nevertheless the poor man's wisdom is despised,*

And his words are not heard.

*The words of wise men are heard
in quiet*

*More than the cry of him that
ruleth among fools.*

*Wisdom is better than weapons
of war;*

*But one sinner destroyeth much
good.*

*Dead flies cause the ointment of
the apothecary to send forth a stinking
savour;*

*So doth a little folly him that is in
reputation for wisdom and honour.*

*A wise man's heart is at his right
hand;*

But a fool's heart at his left.

Yea, also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

There is an evil which I have seen under the sun,
 As an error which proceedeth from the ruler:
 Folly is set in great dignity,
 And the rich sit in low place.
 I have seen servants upon horses,
 And princes walking as servants upon the earth.

He that diggeth a pit shall fall into it;
 And whoso breaketh a hedge, a serpent shall bite him.
 Whoso removeth stones shall be hurt therewith;
 And he that cleaveth wood shall be endangered thereby.
 If the iron be blunt, and he do not whet the edge,
 Then must he put to more strength;
 But wisdom is profitable to direct.
 Surely the serpent will bite without enchantment;
 And a babbler is no better.

The words of a wise man's mouth are gracious;
 But the lips of a fool will swallow up himself.
 The beginning of the words of his mouth is foolishness;
 And the end of his talk is mischievous madness.

A fool is full of words; a man cannot tell what shall be; and what shall be after him, who can tell him? The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

By much slothfulness the building decayeth;

And through idleness of the hands the house droppeth through.

*A feast is made for laughter,
 And wine maketh merry;
 But money answereth all things.*

Curse not the king, nor not in thy thought; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

LAST WORDS OF THE PREACHER — THE WHOLE DUTY OF MAN

Cast thy bread upon the waters;
 For thou shalt find it after many days.
 Give a portion to seven, and also to eight;
 For thou knowest not what evil shall be upon the earth.

If the clouds be full of rain,
 They empty themselves upon the earth;
 And if the tree fall toward the south, or toward the north,
 In the place where the tree falleth, there it shall be.
 He that observeth the wind shalt not sow;
 And he that regardeth the clouds shall not reap.

As THOU knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun; but if a man live many years, and rejoice in them all,

yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee unto judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

Remember now thy Creator in the days of thy youth,
 While the evil days come not,
 Nor the years draw nigh,
 When thou shalt say, I have no pleasure in them.

While the sun, or the light, or the moon, or the stars,
 Be not darkened,
 Nor the clouds return after the rain;
 In the day when the keepers of the house shall tremble,
 And the strong men shall bow themselves,
 And the grinders cease because they are few,
 And those that look out of the windows be darkened,
 And the doors shall be shut in the streets,
 When the sound of the grinding is low,
 And he shall rise up at the voice of the bird,
 And all the daughters of music shall be brought low;
 Also when they shall be afraid of that which is high,
 And fears shall be in the way,
 And the almond tree shall flourish,
 And the grasshopper shall be a burden,
 And desire shall fail;

Because man goeth to his long home,
And the mourners go about the streets;
Or ever the silver cord be loosed,
Or the golden bowl be broken,
Or the pitcher be broken at the fountain,
Or the wheel broken at the cistern.

Then shall the dust return to the earth as it was;
And the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher; all is vanity.

And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth.

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are

given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

THE WRITINGS OF THE PROPHETS



ISAIAH, JEREMIAH, AND EZEKIEL — three great names among the prophets of the Old Testament! The selections in this volume are confined to these representatives from this unique body of Hebrew writers. And now, for the first time, the editor, who has been addressing the reader from time to time in these prefaces, realizes that a sort of defense or apology must be made. For it might just as well be admitted at once, these writings of the prophets are often “hard reading.”

Old Geoffrey Chaucer of the famous *Canterbury Tales* of the fourteenth century once suggested to his reader that if he found one story or another not to his liking he could very readily

Turne over the leef and chese another tale;
For he shal fynde ynowe, grete and smale,
Of storial thing that toucheth gentillesse,
And eek moralitee and hoolynesse.

And so, one could say that if these writings of the prophets should prove to be uninteresting or incomprehensible, the reader might skip them, if he pleases; for there is rich plenty among the other books of the Bible from which notable pieces are reproduced in this volume.

But it would be a pity if the reader should not know something of this remarkable body of writings or should be unable to realize for himself how impressive in content and effective in prose and poetic expression these writings really are. So, after this little defense, a word or so of explanation and then the selections themselves.

The selections from the writings of the prophets which are presented here illustrate pretty well the characteristics of this part of Old Testament literature. These men have been properly called “the writing prophets.” They lived approximately between the eighth and the fourth centuries before Christ. The Biblical narrative, however, tells us of many persons in the earlier history of the Hebrews who were called “prophets.” Moses and Aaron were spokesmen for the Lord unto the people. Deborah of the *Book of Judges* was a prophetess as well as a judge of Israel. Balaam of the book of *Numbers* prophesied that “there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.” Samuel, the seer, crowned King Saul in

the name of the Lord. And about Saul himself we read, "the spirit of God came upon him, and he prophesied among them." Nathan the prophet spoke to David in the name of the Lord and the prophet Gad also spoke to David. In the first book of the *Kings*, we learn that "Jezebel cut off the prophets of the Lord" and that Elijah, "a man of God," caused to be slain the four hundred prophets of the false god Baal.

But all those people who are called prophets are very different from the "writing" prophets of the Old Testament. These "writing" prophets constitute a special class of leaders among the people, somewhat similar to the men of wisdom of later Hebrew history. They perform various functions: they pass on to the people the will of the Lord, they interpret His actions, they preach right conduct, and they predict what is to come. Their utterances are called oracles. These oracles were written down at one time or another, were brought together to form the collections which now appear under the names of specific individuals, and have been thus preserved in writing for future generations.

These writings of the Prophets form a large and important part of the religious books of the Hebrews. They are not so important to us as literature as are the other books of the Old Testament. In the first place, they are, as has already been indicated, far from easy to understand. We are fortunate — more fortunate than with many of the other books of the Bible — in knowing who the authors were. We have, for instance, a fairly clear picture of the man whose name has been attached to the book of *Isaiah*, and of Jeremiah, Ezekiel, and some of the minor prophets, such as Amos, Hosea, and Micah. But, unfortunately, these books of prophecy are in the main collections or compilations of prophetic writings from different periods, and very often we do not know to what specific conditions the oracles refer.

Let us take as an example the book of *Isaiah*. There are sixty-six chapters in the book. Much of the material of the first thirty-nine chapters belongs to the "great Isaiah," who lived in the eighth century before Christ. But certain parts, notably chapters twenty-four to twenty-seven, thirty-three to thirty-five, and thirty-six to thirty-nine, probably date long after the time of the great prophet. And about other sections there is great uncertainty. Then we also know that chapters forty to sixty-six belong to another entirely different prophet, who lived either in the sixth or the fifth century and who is known as the "second Isaiah." Some scholars even go so far as to set up another author for the last eleven chapters of the book and they designate him the "third Isaiah." Thus arise confusion and uncertainty even for the learned as well as for us laymen.

In the second place even though we may understand pretty well what is being said, it does not have the general appeal which so much of the literature of the Old Testament has for us today. These writings deal with current

history and conditions which are not so interesting to us moderns. The material on the whole is local, national, racial. It lacks the application to general human experience which characterizes other great books of the Old Testament, such as *Job*, *Ecclesiastes*, *Proverbs*, *Psalms*, *Ruth*, and even the historical books, in which are imbedded so many stories of human interest and appeal. But, these prophets often succeeded in expressing their feelings and ideas in language of power and beauty and have thus created works of enduring human value and of lasting aesthetic appeal. Of such writing, the specimens which follow from *Isaiah*, *Jeremiah*, and *Ezekiel* are good examples.

These three prophetic books represent the writings of at least four prophets, whom we may now designate according to the times in which they lived as the First Isaiah, Jeremiah, Ezekiel, and the Second Isaiah. If we were to read through the complete books from which the following extracts are taken, we should realize that these four prophets of God differ greatly in their literary qualities. We may indicate their relative values by calling the First Isaiah a poet-prophet, Jeremiah a prophet-poet, Ezekiel a prophet-priest, and the Second Isaiah, a poet. That is, the First Isaiah is the greatest of the prophets and also a poet. Jeremiah is a prophet who is so deeply moved by his thoughts about his people and their God that he expresses himself in language of emotional intensity. Someone has even gone so far as to say that if Jeremiah had not been a prophet, he would have been a great lyric poet. Ezekiel is of a different nature altogether. Although we find in his writings much of the kind of material that we look for in poetry, such as his visions, his imagery, his ecstatic utterance — he is first of all a theologian. The appropriate form for most of his prophetic discourse is therefore prose. And when we come to the Second Isaiah, we find a man in whom the poet is uppermost. All of the last twenty-seven chapters of the book of Isaiah belong to him or to a prophet of like characteristics. Here are deep feeling, richness of imagination, impassioned rhetoric, a prevailing lyric strain — poetry of a very high order.

Something about the historical background will help us to understand what these prophets are talking about. First Isaiah lived at a time when the kingdoms of Israel and Judah were greatly harassed by the Assyrians. Under Tiglath-Pileser, who came to the throne in 745 B.C., the Mesopotamian people moved westward, made expeditions into Palestine, and gained control of Samaria and the kingdom of Israel. Salmenezer succeeded this king in 727 and continued the campaigns of conquest which were to result — at last, in 722 under King Sargon — in the capture of Samaria. Hezekiah, king of Judah, resisted the attacks of Sargon but finally yielded to Sennacherib, who succeeded Sargon in 705 and who laid waste the country of Judah. Jerusalem itself was, however, for the time, saved from capture. Isaiah, as well

as Amos, Hosea, and Micah, lived in these momentous times. He declared that the Lord was punishing his people for their sins, that their land would be destroyed by these invading people, and that the only hope for Israel was to repent of their sins and return to the worship of their one God.

The last of the great kings of Assyria, Ashurbanipal, died in 626. Jeremiah began his prophetic work about this time. Babylonia now asserted her independence of Assyria. Nineveh was destroyed in 612. Necho, king of Egypt, who was on the side of the Assyrians, was defeated at Carchemish in 605, a date which marks the end of attempts of Egypt to dominate the then-known world. In 597, Nebuchadnezzar, the Chaldean, suppressed a revolt of Palestine and carried away Jehoiachin, king of Judah, as a prisoner to Babylon. Zedekiah was placed on the throne of Judah. Finally, in 586, Jerusalem was captured and almost all of the inhabitants were taken to Babylon. Thus began the Exile, or Dispersion, which was to last until 536, when Palestine came under the control of the Persians. In these troubled times, Jeremiah lived, playing an important part in the events leading up to the downfall of Jerusalem in 586. His prophetic utterances deal with the misfortunes of his people.

Ezekiel seems to have lived and prophesied during the early years of the sixth century. He is represented as living among the exiles who were deported in 597. In the first chapters of his book, he predicts the approaching fall of Jerusalem and in the later chapters he looks forward to the restoration of Jerusalem and to the reconstitution of the State as a religious community.

In 549 B.C., Cyrus, king of Media, became king of the Perso-Median Empire. Croesus, king of the Lydians, was conquered in 546, and the whole of Asia Minor soon came under the control of the Persians. Babylon fell in 538 B.C. and the banished Jews were allowed to return to Judah. Egypt was conquered by Cambyses, son of Cyrus, in 525 B.C. The Persian rulers did not concern themselves much with Palestine. The temple in Jerusalem was rebuilt between 520 and 516. And in 444, Nehemiah came to Jerusalem as Governor of Judah. It was not until the reign of Artaxerxes III (359–388 B.C.) that the Jews joined in a revolt against their rulers. In 332 B.C., began the period of the Greek rule, which lasted until 168 B.C. The general theme of Second Isaiah, the poet, is Israel's Restoration from Exile in Babylon. Chapters forty to forty-eight deal with the period preceding the fall of Babylon and proclaim the certainty of the coming release; chapters forty-nine to fifty-five, with the return to Jerusalem and the future in store for Israel; chapters fifty-six to sixty-six, with the ultimate triumph of the Jews and their God, who in his omnipotence, universality, and unity is God also of the whole world.

ISAIAH

[THE FIRST ISAIAH]

The Call of the Prophet

IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim. Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said,

Holy, holy, holy, is the Lord of hosts;

The whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. For mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphim unto me, having a live coal in his

hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people. Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.

An Exhortation to Repentance

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O heavens, and give ear, O earth;
For the Lord hath spoken:
I have nourished and brought up children,
And they have rebelled against me.
The ox knoweth his owner,
And the ass his master's crib;
But Israel doth not know,

My people doth not consider.
Ah sinful nation, a people laden with iniquity,
A seed of evildoers, children that are corrupters!
They have forsaken the Lord,
They have provoked the Holy One of Israel unto anger,
They are gone away backward.

Why should ye be stricken any more?
Ye will revolt more and more.
The whole head is sick, and the whole heart faint.
From the sole of the foot even unto the head
There is no soundness in it,
But wounds, and bruises, and putrifying sores;
They have not been closed, neither bound up,
Neither mollified with ointment.

Your country is desolate,
Your cities are burned with fire;
Your land, strangers devour it in your presence,
And it is desolate, as overthrown by strangers.
And the daughter of Zion is left as a cottage in a vineyard,
As a lodge in a garden of cucumbers,
As a besieged city.

Except the Lord of hosts had left unto us a very small remnant,
We should have been as Sodom,
And we should have been like unto Gomorrah.

Hear the word of the Lord, ye rulers of Sodom;
Give ear unto the law of our God, ye people of Gomorrah.

To what purpose is the multitude of your sacrifices unto me?
Saith the Lord.
I am full of the burnt offerings of rams,
And the fat of fed beasts;
And I delight not in the blood of bullocks,
Or of lambs, or of he goats.
When ye come to appear before me,
Who hath required this at your hand, to tread my courts?
Bring no more vain oblations;
Incense is an abomination unto me;

The new moons and sabbaths,
The calling of assemblies, I cannot away with;
It is iniquity, even the solemn meeting.
Your new moons and your appointed feasts
My soul hateth;
They are a trouble unto me;
I am weary to bear them.
And when you spread forth your hands,
I will hide mine eyes from you;
Yea, when ye make many prayers,
I will not hear;
Your hands are full of blood.

Wash you, make you clean;
Put away the evil of your doings from before mine eyes;
Cease to do evil; learn to do well;
Seek judgment, relieve the oppressed,
Judge the fatherless, plead for the widow.

Come now, and let us reason together, said the Lord.
Though your sins be as scarlet,
They shall be as white as snow;
Though they be red like crimson,
They shall be as wool.

If ye be willing and obedient,
Ye shall eat the good of the land;
But if ye refuse and rebel,
Ye shall be devoured with the sword;
For the mouth of the Lord hath spoken it.

How is the faithful city become a harlot!
It was full of judgment;
Righteousness lodged in it;
But now murderers.
Thy silver is become dross,
Thy wine mixed with water.
Thy princes are rebellious, and companions of thieves.
Every one loveth gifts, and followeth after rewards.
They judge not the fatherless,
Neither doth the cause of the widow come unto them.

Therefore saith the Lord, the Lord of hosts, the mighty one of Israel,
Ah, I will ease me of mine adversaries,
And avenge me of mine enemies.
And I will turn my hand upon thee,
And purely purge away thy dross,
And take away all thy tin.
And I will restore thy judges as at the first,
And thy counsellors as at the beginning.
Afterward thou shalt be called, The city of righteousness,
The faithful city.
Zion shall be redeemed with judgment,
And her converts with righteousness.
And the destruction of the transgressors and of the sinners shall be together,
And they that forsake the Lord shall be consumed.
For they shall be ashamed of the oaks which ye have desired,
And ye shall be confounded for the gardens that ye have chosen.
For ye shall be as an oak whose leaf fadeth,
And as a garden that hath no water.
And the strong shall be as tow,
And the maker of it as a spark,
And they shall both burn together,
And none shall quench them.

The Coming of the Lord's Kingdom

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days,
That the mountain of the Lord's house
Shall be established in the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.

And many people shall go and say,
Come ye, and let us go up to the mountain of the Lord,
To the house of the God of Jacob;
And he will teach us of his ways,
And we will walk in his paths.

For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.

And he shall judge among the nations,
And shall rebuke many people.
And they shall beat their swords into ploughshares,
And their spears into pruninghooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

O house of Jacob,
Come ye, and let us walk in the light of the Lord.

Therefore thou hast forsaken thy people the house of Jacob,
Because they be replenished from the east,
And are soothsayers like the Philistines,
And they please themselves in the children of strangers.

Their land also is full of silver and gold,
Neither is there any end of their treasures;
Their land is also full of horses,
Neither is there any end of their chariots;
Their land also is full of idols,
They worship the work of their own hands,
That which their own fingers have made.
And the mean man boweth down,
And the great man humbleth himself.
Therefore forgive them not.

Enter into the rock, and hide thee in the dust,
For fear of the Lord, and for the glory of his majesty.

The lofty looks of man shall be humbled,
And the haughtiness of men shall be bowed down,
And the Lord alone shall be exalted in that day.

For the day of the Lord of hosts
Shall be upon every one that is proud and lofty,
And upon every one that is lifted up;
And he shall be brought low;
And upon all the cedars of Lebanon,
That are high and lifted up,

And upon the oaks of Bashan,
And upon all the high mountains,
And upon all the hills that are lifted up,
And upon every high tower,
And upon every fenced wall,
And upon all the ships of Tarshish,
And upon all pleasant pictures.

And the loftiness of man shall be bowed down,
And the haughtiness of men shall be made low;
And the Lord alone shall be exalted in that day.
And the idols he shall utterly abolish.

And they shall go into the holes of the rocks,
And into the caves of the earth,
For fear of the Lord, and for the glory of his majesty
When he ariseth to shake terribly the earth.

In that day a man shall cast his idols of silver,
And his idols of gold,
Which they made each one for himself to worship,
To the moles and to the bats;
To go into the clefts of the rocks,
And into the tops of the ragged rocks,
For fear of the Lord, and for the glory of his majesty,
When he ariseth to shake terribly the earth.

The Judgment of the Lord

O MY PEOPLE, they which lead thee cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyards; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet, therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and

their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantels, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink, and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground.

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multi-



tude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled; but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope; that say, Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble and the flame consumeth

the chaff, so their root shall be as rottenness, and their blossom shall go up as dust, because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against

his people, and he hath stretched forth his hand against them, and hath smitten them. And the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

And he will lift up an ensign to the nations from far,
 And will hiss unto them from the end of the earth;
 And, behold, they shall come with speed swiftly.
 None shall be weary nor stumble among them;
 None shall slumber nor sleep;
 Neither shall the girdle of their loins be loosed,
 Nor the latchet of their shoes be broken;
 Whose arrows are sharp, and all their bows bent;
 Their horses' hoofs shall be counted like flint,
 And their wheels like a whirlwind.
 Their roaring shall be like a lion,
 They shall roar like young lions;
 Yea, they shall roar, and lay hold of the prey,
 And shall carry it away safe,
 And none shall deliver it.
 And in that day they shall roar against them,
 Like the roaring of the sea;
 And if one look unto the land,
 Behold darkness and sorrow;
 And the light is darkened,
 In the heavens thereof.

Joy over the Birth of the Child

The people that walked in darkness
 Have seen a great light;
 They that dwell in the land of the shadow of death,
 Upon them hath the light shined.

Thou hast multiplied the nation,
 And not increased the joy;
 They joy before thee according to the joy in harvest,
 And as men rejoice when they divide the spoil.

For thou hast broken the yoke of his burden,
 And the staff of his shoulder, the rod of his oppressor,
 As in the day of Midian.
 For every battle of the warrior is with confused noise,
 And garments rolled in blood;
 But this shall be with burning and fuel of fire.

For unto us a child is born,
 Unto us a son is given;
 And the government shall be upon his shoulder;
 And his name shall be called Wonderful, Counsellor,
 The mighty God, The everlasting Father,
 The Prince of Peace.
 Of the increase of his government and peace,
 There shall be no end,
 Upon the throne of David, and upon his kingdom,
 To order it, and to establish it with judgment
 And with justice from henceforth even for ever.
 The zeal of the Lord of hosts will perform this.

The Forbearance of the Lord

*The Lord sent a word into Jacob,
 And it hath lighted upon Israel.*

And all the people shall know,
 even Ephraim and the inhabitant
 of Samaria, that say in the pride and
 stoutness of heart,

*The bricks are fallen down,
 But we will build with hewn
 stones;
 The sycamores are cut down,
 But we will change them into
 cedars.*

Therefore the Lord shall set up
 the adversaries of Rezin against him,
 and join his enemies together; the
 Syrians before, and the Philistines
 behind; and they shall devour Israel
 with open mouth.

*For all this his anger is not turned
 away,
 But his hand is stretched out still.*

For the people turneth not unto
 him that smiteth them, neither do
 they seek the Lord of hosts. There-
 fore the Lord will cut off from Israel
 head and tail, branch and rush, in
 one day.

*The ancient and honourable, he is
 the head;*

*And the prophet that teacheth
 lies, he is the tail.*

For the leaders of this people
 cause them to err; and they that are
 led of them are destroyed. There-
 fore the Lord shall have no joy in
 their young men, neither shall have
 mercy on their fatherless and wid-
 ows. For every one is a hypocrite
 and an evil doer, and every mouth
 speaketh folly.

*For all this his anger is not turned
 away,
 But his hand is stretched out still.*

For wickedness burneth as the fire;

It shall devour the briers and thorns,

And shall kindle in the thickets of the forest,

And they shall mount up like the lifting up of smoke.

Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother.

And he shall snatch on the right hand,

And be hungry;

And he shall eat on the left hand,

And they shall not be satisfied.

They shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh; and they together shall be against Judah.

For all this his anger is not turned away,

But his hand is stretched out still.

Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

And what will ye do in the day of visitation,

And in the desolation which shall come from far?

To whom will ye flee for help?

And where will ye leave your glory?

Without me they shall bow down under the prisoners, and they shall fall under the slain.

For all this his anger is not turned away,

But his hand is stretched out still.

The Redemption of Israel

AND THERE SHALL come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the

breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain;

for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart,

and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

The Destruction of Babylon and the Triumph of Israel

The burden of Babylon, which Isaiah the son of Amoz did see.

Lift ye up a banner upon the high mountain,
Exalt the voice unto them,
Shake the hand,
That they may go into the gates of the nobles.
I have commanded my sanctified ones,
I have also called my mighty ones for mine anger,
Even them that rejoice in my highness.
The noise of a multitude in the mountains,
Like as of a great people;
A tumultuous noise of the kingdoms of nations gathered together
The Lord of hosts mustereth the host of the battle.
They come from a far country,
From the end of heaven,
Even the Lord, and the weapons of his indignation,
To destroy the whole land.

Howl ye; for the day of the Lord is at hand;
It shall come as a destruction from the Almighty.

Therefore shall all hands be faint,
And every man's heart shall melt.
And they shall be afraid.
Pangs and sorrows shall take hold of them;
They shall be in pain as a woman that travaileth;
They shall be amazed one at another;
Their faces shall be as flames.
Behold, the day of the Lord cometh,
Cruel both with wrath and fierce anger,
To lay the land desolate;
And he shall destroy the sinners thereof out of it.
For the stars of heaven and the constellations thereof
Shall not give their light;
The sun shall be darkened in his going forth,
And the moon shall not cause her light to shine.

And I will punish the world for their evil,
And the wicked for their iniquity;
And I will cause the arrogance of the proud to cease,
And will lay low the haughtiness of the terrible.
I will make a man more precious than fine gold;
Even a man than the golden wedge of Ophir.
Therefore I will shake the heavens,
And the earth shall remove out of her place,
In the wrath of the Lord of hosts,
And in the day of his fierce anger.
And it shall be as the chased roe,
And as a sheep that no man taketh up.
They shall every man turn to his own people,
And flee every one into his own land.
Every one that is found shall be thrust through;
And every one that is joined unto them shall fall by the sword.
Their children also shall be dashed to pieces before their eyes;
Their houses shall be spoiled, and their wives ravished.
Behold, I will stir up the Medes against them,
Which shall not regard silver;
And as for gold, they shall not delight in it.
Their bows also shall dash the young men to pieces;
And they shall have no pity on the fruit of the womb;
Their eye shall not spare children.

And Babylon, the glory of kingdoms,
 The beauty of the Chaldees' excellency,
 Shall be as when God overthrew Sodom and Gomorrah.
 It shall never be inhabited,
 Neither shall it be dwelt in from generation to generation;
 Neither shall the Arabian pitch tent there;
 Neither shall the shepherds make their fold there.
 But wild beasts of the desert shall lie there;
 And their houses shall be full of doleful creatures;
 And owls shall dwell there,
 And satyrs shall dance there.
 And the wild beasts of the islands shall cry in their desolate houses,
 And dragons in their pleasant palaces;
 And her time is near to come,
 And her days shall not be prolonged.

FOR THE Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids; and

they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say,

How hath the oppressor ceased!
 The golden city ceased!
 The Lord hath broken the staff of the wicked,
 And the sceptre of the rulers.
 He who smote the people in wrath with a continual stroke,
 He that ruled the nations in anger,
 Is persecuted, and none hindereth.
 The whole earth is at rest, and is quiet;
 They break forth into singing.
 Yea, the fir trees rejoice at thee,
 And the cedars of Lebanon, saying,
 Since thou art laid down,
 No feller is come up against us.
 Hell from beneath is moved
 For thee to meet thee at thy coming.

It stirreth up the dead for thee,
Even all the chief ones of the earth;
It hath raised up from their thrones
All the kings of the nations.
All they shall speak and say unto thee,
Art thou also become weak as we?
Art thou become like unto us?
Thy pomp is brought down to the grave,
And the noise of thy viols;
The worm is spread under thee,
And the worms cover thee.

How art thou fallen from heaven,
O Lucifer, son of the morning!
How art thou cut down to the ground,
Which didst weaken the nations!
For thou hast said in thine heart,
I will ascend into heaven,
I will exalt my throne above the stars of God;
I will sit also upon the mount of the congregation,
In the sides of the north;
I will ascend above the heights of the clouds;
I will be like the Most High.
Yet thou shalt be brought down to hell,
To the sides of the pit.
They that see thee shall narrowly look upon thee,
And consider thee, saying,
Is this the man that made the earth to tremble,
That did shake kingdoms;
That made the world as a wilderness,
And destroyed the cities thereof;
That opened not the house of his prisoners?
All the kings of the nations,
Even all of them, lie in glory,
Every one in his own house.
But thou art cast out of thy grove
Like an abominable branch,
And as the raiment of those that are slain,
Thrust through with a sword,
That go down to the stones of the pit;
As a carcass trodden under feet.

Thou shalt not be joined with them in burial,
 Because thou hast destroyed thy land,
 And slain thy people;
 The seed of evil doers shall never be renowned.
 Prepare slaughter for his children
 For the iniquity of their fathers;
 That they do not rise, nor possess the land,
 Nor fill the face of the world with cities.

FOR I will rise up against them, saith
 the Lord of hosts, and cut off from
 Babylon the name, and remnant,
 and son, and nephew, saith the
 Lord. I will also make it a posses-

sion for the bitter, and pools of
 water; and I will sweep it with the
 besom of destruction, saith the Lord
 of hosts.

The Lord of hosts hath sworn, saying,
 Surely as I have thought,
 So shall it come to pass;
 And as I have purposed,
 So shall it stand;
 That I will break the Assyrian in my land,
 And upon my mountains tread him under foot.
 Then shall his yoke depart from off them,
 And his burden depart from off their shoulders.
 This is the purpose that is purposed
 Upon the whole earth;
 And this is the hand that is stretched out
 Upon all the nations.
 For the Lord of hosts hath purposed,
 And who shall disannul it?
 And his hand is stretched out,
 And who shall turn it back?

Judgment on Egypt

Behold, the Lord rideth upon a swift cloud,
 And shall come into Egypt;
 And the idols of Egypt shall be moved at his presence,
 And the heart of Egypt shall melt in the midst of it.
 And I will set the Egyptians against the Egyptians.
 And they shall fight every one against his brother,
 And every one against his neighbour;



City against city, and kingdom against kingdom.
 And the spirit of Egypt shall fail in the midst thereof;
 And I will destroy the counsel thereof.
 And they shall seek to the idols,
 And to the charmers,
 And to them that have familiar spirits,
 And to the wizards.
 And the Egyptians will I give over
 Into the hand of a cruel lord;
 And a fierce king shall rule over them,
 Saith the Lord, the Lord of hosts.

And the waters shall fail from the sea,
 And the river shall be wasted and dried up.
 And they shall turn the rivers far away;
 And the brooks of defence shall be emptied and dried up;
 The reeds and flags shall wither.
 The paper reeds by the brooks,
 By the mouth of the brooks,
 And everything sown by the brooks,
 Shall wither, be driven away,
 And be no more.
 The fishers also shall mourn,
 And all they that cast angle into the brooks shall lament,
 And they that spread nets upon the waters shall languish.
 Moreover they that work in fine flax,
 And they that weave networks,
 Shall be confounded.
 And they shall be broken in the purposes thereof,
 All that make sluices and ponds for fish.

IN THAT day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts. One shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt. For they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow

unto the Lord, and perform it. And the Lord shall smite Egypt. He shall smite and heal it. And they shall return even to the Lord, and he shall be entreated of them, and shall heal them.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

JEREMIAH

The Call of the Prophet

THEN THE WORD of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Then said I, Ah, Lord God! behold, I cannot speak; for I am a child.

But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down,

and to destroy, and to throw down, to build, and to plant.

Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen; for I will hasten my word to perform it. And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the

cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them. For, behold, I

have made thee this day a fenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

Lamentation for the Sins of the Jews

Oh that my head were waters,
And mine eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people!
Oh that I had in the wilderness
A lodging place of wayfaring men;
That I might leave my people,
And go from them!
For they be all adulterers,
An assembly of treacherous men.
And they bend their tongues
Like their bow for lies;
But they are not valiant for the truth upon the earth,
For they proceed from evil to evil,
And they know not me, saith the Lord.
Take ye heed every one of his neighbour,
And trust ye not in any brother;
For every brother will utterly supplant,
And every neighbour will walk with slanders.
And they will deceive every one his neighbour,
And will not speak the truth;
They have taught their tongue to speak lies,
And weary themselves to commit iniquity.
Thine habitation is in the midst of deceit;
Through deceit they refuse to know me,
Saith the Lord.
Therefore thus saith the Lord of hosts,
Behold, I will melt them, and try them;

For how shall I do for the daughter of my people?
Their tongue is as an arrow shot out;
It speaketh deceit
One speaketh peaceably to his neighbour
With his mouth,
But in heart he layeth his wait.

Shall I not visit them for these things?
Saith the Lord;
Shall not my soul be avenged on such a nation as this?
For the mountains will I take up a weeping and wailing,
And for the habitations of the wilderness a lamentation,
Because they are burned up,
So that none can pass through them;
Neither can men hear the voice of the cattle;
Both the fowl of the heavens and the beast are fled;
They are gone.
And I will make Jerusalem heaps,
And a den of dragons;
And I will make the cities of Judah desolate,
Without an inhabitant.

Who is the wise man,
That may understand this?
And who is he to whom the mouth of the Lord hath spoken,
That he may declare it,
For what the land perisheth and is burning up
Like a wilderness,
That none passeth through?
And the Lord saith,
Because they have forsaken my law
Which I set before them,
And have not obeyed my voice,
Neither walked therein;
But have walked after the imagination of their own heart,
And after Baalim,
Which their fathers taught them;
Therefore thus saith the Lord of hosts,
The God of Israel,
Behold, I will feed them,
Even this people, with wormwood,

And give them water of gall to drink.
 I will scatter them also among the heathen,
 Whom neither they nor their fathers have known;
 And I will send a sword after them,
 Till I have consumed them.

Thus saith the Lord of hosts,
 Consider ye, and call for the mourning women,
 That they may come;
 And send for cunning women,
 That they may come.
 And let them make haste,
 And take up a wailing for us,
 That our eyes may run down with tears,
 And our eyelids gush out with waters.
 For a voice of wailing is heard out of Zion,
 How are we spoiled!
 We are greatly confounded,
 Because we have forsaken the land,
 Because our dwellings have cast us out.
 Yet hear the word of the Lord, O ye women,
 And let your ear receive the word of his mouth,
 And teach your daughters wailing,
 And every one her neighbour lamentation.
 For death is come up into our windows,
 And is entered into our palaces,
 To cut off the children from without,
 And the young men from the streets.
 Speak, Thus saith the Lord,
 Even the carcasses of men shall fall
 As dung upon the open field,
 And as the handful after the harvestman,
 And none shall gather them.

The Prosperity of the Wicked

RIGHTEOUS ART THOU, O Lord,
 when I plead with thee; yet let
 me talk with thee of thy judgments.
 Wherefore doth the way of the
 wicked prosper? Wherefore are all
 they happy that deal very treacher-

ously? Thou hast planted them, yea,
 they have taken root; they grow,
 yea, they bring forth fruit; thou art
 near in their mouth, and far from
 their reins. But thou, O Lord, know-
 est me; thou hast seen me, and tried

mine heart toward thee. Pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? The beasts are consumed, and the birds, because they said, he shall not see our last end. If thou hast run with the footmen, and they have wearied thee,

then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee. Believe them not, though they speak fair words unto thee.

I have forsaken mine house,
 I have left mine heritage;
 I have given the dearly beloved of my soul
 Into the hand of her enemies.
 Mine heritage is unto me
 As a lion in the forest;
 It crieth out against me;
 Therefore have I hated it.
 Mine heritage is unto me as a speckled bird;
 The birds round about are against her.
 Come ye, assemble all the beasts of the field,
 Come to devour.
 Many pastors have destroyed my vineyard,
 They have trodden my portion under foot,
 They have made my pleasant portion a desolate wilderness.
 They have made it desolate,
 And being desolate it mourneth unto me;
 The whole land is made desolate,
 Because no man layeth it to heart.
 The spoilers are come upon all high places
 Through the wilderness;
 For the sword of the Lord shall devour
 From the one end of the land
 Even to the other end of the land.
 No flesh shall have peace.
 They have sown wheat,
 But shall reap thorns;
 They have put themselves to pain,
 But shall not profit;
 And they shall be ashamed of your revenues
 Because of the fierce anger of the Lord.

THUS SAITH the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his herit-

age, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord.

The Story of Jeremiah and Baruch

AND IT CAME TO PASS in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah. And Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord. Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day; and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the

Lord, and will return every one from his evil way. For great is the anger and the fury that the Lord hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord, then he went down into the king's house, into the scribe's chamber. And, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and

Zedekiah the son of Hananiah, and all the princes. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, how didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winter house in the ninth month; and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that

heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll; but he would not hear them. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet. But the Lord hid them.

Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord of Jehoiakim king of Judah, He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them. But they hearkened not.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire. And there were added besides unto them many like words.



Judgment against Babylon and Chaldea

The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

Declare ye among the nations, and publish,
 And set up a standard;
 Publish, and conceal not.
 Say, Babylon is taken,
 Bel is confounded,
 Merodach is broken in pieces;
 Her idols are confounded.
 Her images are broken in pieces.
 For out of the north
 There cometh up a nation against her,
 Which shall make her land desolate,
 And none shall dwell therein. They shall remove,
 They shall depart, both man and beast.

In those days, and in the time, saith the Lord,
 The children of Israel shall come,
 They and the children of Judah together,
 Going and weeping;
 They shall go, and seek the Lord their God.
 They shall ask the way to Zion
 With their faces thitherward,
 Saying, Come, and let us join ourselves to the Lord
 In a perpetual covenant
 That shall not be forgotten.

My people hath been lost sheep.
 Their shepherds have caused them to go astray,

They have turned them away on the mountains;
They have gone from mountain to hill,
They have forgotten their resting place.
All that found them
Have devoured them.
And their adversaries said, We offend not,
Because they have sinned against the Lord,
The habitation of justice, even the Lord,
The hope of their fathers.

Remove out of the midst of Babylon,
And go forth out of the land of the Chaldeans,
And be as the he goats before the flocks.
For, lo, I will raise and cause to come up against Babylon
An assembly of great nations from the north country;
And they shall set themselves in array against her;
From thence she shall be taken;
Their arrows shall be as of a mighty expert man;
None shall return in vain.

And Chaldea shall be a spoil;
All that spoil her shall be satisfied,
Saith the Lord.
Because ye were glad, because ye rejoiced,
O ye destroyers of mine heritage,
Because ye are grown fat as the heifer at grass,
And bellow as bulls;
Your mother shall be sore confounded;
She that bare you shall be ashamed;
Behold, the hindermost of the nations shall be a wilderness,
A dry land, and a desert.
Because of the wrath of the Lord
It shall not be inhabited,
But it shall be wholly desolate;
Every one that goeth by Babylon shall be astonished,
And hiss at all her plagues.

Put yourselves in array against Babylon round about;
All ye that bend the bow,
Shoot at her, spare no arrows;
For she hath sinned against the Lord.

Shout against her round about;
She hath given her hand;
Her foundations are fallen,
Her walls are thrown down:
For it is the vengeance of the Lord.
Take vengeance upon her;
As she hath done, do unto her.

Cut off the sower from Babylon,
And him that handleth the sickle in the time of harvest.
For fear of the oppressing sword
They shall turn every one to his people,
And they shall flee every one to his own land.

Israel is a scattered sheep;
The lions have driven him away.
First the king of Assyria hath devoured him;
And last this Nebuchadrezzar king of Babylon
Hath broken his bones.
Therefore thus saith the Lord of hosts, the God of Israel,
Behold, I will punish the king of Babylon and his land,
As I have punished the king of Assyria.
And I will bring Israel again to his habitation,
And he shall feed on Carmel and Bashan,
And his soul shall be satisfied upon mount Ephraim and Gilead.
In those days, and in that time, said the Lord,
The iniquity of Israel shall be sought for,
And there shall be none;
And the sins of Judah, and they shall not be found;
For I will pardon them whom I reserve.

A sword is upon the Chaldeans, saith the Lord,
And upon the inhabitants of Babylon,
And upon her princes, and upon her wise men.
A sword is upon the liars;
And they shall dote.
A sword is upon her mighty men;
And they shall be dismayed.
A sword is upon their horses, and upon their chariots,
And upon all the mingled people that are in the midst of her;
And they shall become as women,

A sword is upon her treasures;
 And they shall be robbed,
 A drouht is upon her waters;
 And they shall be dried up;
 For it is the land of graven images,
 And they are mad upon their idols.

Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

THUS SAITH the Lord, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; and will send unto

Babylon fanners, that shall fan her, and shall empty her land; for in the day of trouble they shall be against her round about.

Against him that bendeth
 Let the archer bend his bow,
 And against him that lifteth himself up in his brigandine;
 And spare ye not her young men;
 Destroy ye utterly all her host.
 Thus the slain shall fall in the land of the Chaldeans,
 And they that are thrust through in her streets.
 For Israel hath not been forsaken,
 Nor Judah of his God, of the Lord of hosts;
 Though their land was filled with sin
 Against the Holy One of Israel.

Flee out of the midst of Babylon,
 And deliver every man his soul;
 Be not cut off in her iniquity;
 For this is the time of the Lord's vengeance;
 He will render unto her a recompence.

Babylon hath been a golden cup in the Lord's hand,
 That made all the earth drunken;
 The nations have drunken of her wine;
 Therefore the nations are mad.

Babylon is suddenly fallen and destroyed.
 Howl for her;
 Take balm for her pain,
 If so be she may be healed.

We would have healed Babylon, but she is not healed;
Forsake her, and let us go every one into his own country;
For her judgment reacheth unto heaven,
And is lifted up even to the skies.

The Lord hath brought forth our righteousness.
Come, and let us declare in Zion
The work of the Lord our God.

Make bright the arrows; gather the shields.
The Lord hath raised up the spirit of the kings of the Medes.
For his device is against Babylon, to destroy it;
Because it is the vengeance of the Lord,
The vengeance of his temple.

Set up the standard upon the walls of Babylon,
Make the watch strong, set up the watchmen,
Prepare the ambushes.
For the Lord hath both devised and done
That which he spake against the inhabitants of Babylon.

For thus saith the Lord of hosts, the God of Israel:
The daughter of Babylon is like a threshingfloor,
It is time to thresh her;
Yet a little while, and the time of her harvest shall come.

Nebuchadrezzar the king of Babylon hath devoured me,
He hath crushed me,
He hath made me an empty vessel,
He hath swallowed me up like a dragon,
He hath filled his belly with my delicates,
He hath cast me out.

The violence done to me and to my flesh be upon Babylon,
Shall the inhabitant of Zion say;
And my blood upon the inhabitants of Chaldea,
Shall Jerusalem say.

Therefore thus saith the Lord:
Behold, I will plead thy cause,
And take vengeance for thee;
And I will dry up her sea,
And make her springs dry.

And Babylon shall become heaps,
A dwellingplace for dragons,
An astonishment, and a hissing,
Without an inhabitant.

They shall roar together like lions;
They shall yell as lions' whelps.

In their heat I will make their feasts,
And I will make them drunken,
That they may rejoice,
And sleep a perpetual sleep, and not wake,
Saith the Lord.

I will bring them down like lambs to the slaughter,
Like rams with he goats.

How is Sheshach taken!
And how is the praise of the whole earth surprised!
How is Babylon become an astonishment among the nations!

The sea is come up upon Babylon;
She is covered with the multitude of the waves thereof.
Her cities are a desolation,
A dry land, and a wilderness,
A land wherein no man dwelleth,
Neither doth any son of man pass thereby.

And I will punish Bel in Babylon,
And I will bring forth out of his mouth
That which he hath swallowed up;
And the nations shall not flow together any more unto him;
Yea, the wall of Babylon shall fall.

A sound of a cry cometh from Babylon,
And great destruction from the land of the Chaldeans:
Because the Lord hath spoiled Babylon,
And destroyed out of her the great voice;
When her waves do roar like great waters,
A noise of their voice is uttered;

Because the spoiler is come upon her, even upon Babylon,
And her mighty men are taken;
Every one of their bows is broken;
For the Lord God of recompences shall surely requite.

And I will make drunk her princes, and her wise men,
Her captains, and her rulers, and her mighty men;
And they shall sleep a perpetual sleep, and not wake,
Saith the King, whose name is the Lord of hosts.

Thus saith the Lord of hosts:
The broad walls of Babylon shall be utterly broken,
And her high gates shall be burned with fire;
And the people shall labour in vain,
And the folk in the fire,
And they shall be weary.

EZEKIEL

The Call of the Prophet

NOW IT CAME TO PASS in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire, also out of the midst thereof came the likeness

of four living creatures. And this was their appearance: They had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.

Thus were their faces. And their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward; whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl. And they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them; for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them; for the spirit of the living creature was in the wheels.

And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other. Every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host. When they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone. And upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face and I heard a voice of one that spake.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send

thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiff-hearted. I do send thee unto them; and thou

shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house) yet shall know that there hath been a prophet among them.

Symbols of the Siege and Fall of Jerusalem

THOU ALSO, SON OF MAN, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem; and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt

bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

Worship of Other Gods than the Lord God

AND IT CAME TO PASS in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire; from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head;

and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

Then said he unto me, Son of man, life up thine eyes now the way toward the north. So I lifted up mine

eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? Even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary?

But turn thee yet again, and thou shalt see greater abominations. And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall. And when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say,

The Lord seeth us not; the Lord hath forsaken the earth.

He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz.

Then said he unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose. Therefore will I also deal in fury. Mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them.

The Fall of Tyre

The word of the Lord came again unto me, saying, Now, thou son of man, take up a lamentation for Tyrus; and say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, thus saith the Lord God:

O Tyrus, thou hast said,
I am of perfect beauty.
Thy borders are in the midst of the seas;
Thy builders have perfected thy beauty.

They have made all thy ship boards
 Of fir trees of Senir;
 They have taken cedars from Lebanon
 To make masts for thee.
 Of the oaks of Bashan
 Have they made thine oars;
 The company of the Ashurites have made thy benches of ivory,
 Brought out of the isles of Chittim.
 Fine linen with brodered work from Egypt
 Was that which thou spreadest forth to be thy sail;
 Blue and purple from the isles of Elishah
 Was that which covered thee.

The inhabitants of Zidon and Arvad were thy mariners.
 Thy wise men, O Tyrus,
 That were in thee, were thy pilots.
 The ancients of Gebal and the wise men thereof
 Were in thee thy calkers.
 All the ships of the sea with their mariners
 Were in thee to occupy thy merchandise.
 They of Persia and of Lud and of Phut
 Were in thine army, thy men of war.
 They hanged the shield and helmet in thee;
 They set forth thy comeliness.
 The men of Arvad with thine army
 Were upon thy walls round about,
 And the Gammadims were in thy towers.
 They hanged their shields upon thy walls round about;
 They have made thy beauty perfect.

TARSHISH was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants; they traded the persons of men and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. The men of Dedan were thy merchants; many isles were the merchandise of thine hand; they brought thee for a pres-

ent horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making; they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants; they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multi-

tude of all riches; in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs. Bright iron, cassia, and calamus were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats; in these were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants; they occupied in thy fairs with chief of all spices, and

with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad were thy merchants. These were thy merchants in all sorts of things, in blue clothes, and broi-dered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

Thy rowers have brought thee into great waters.
 The east wind hath broken thee
 In the midst of the seas.
 Thy riches, and thy fairs, thy merchandise,
 Thy mariners, and thy pilots, thy calkers,
 And the occupiers of thy merchandise,
 And all thy men of war, that are in thee,
 And in all thy company which is in the midst of thee,
 Shall fall into the midst of the seas
 In the day of thy ruin.
 The suburbs shall shake
 At the sound of the cry of thy pilots.
 And all that handle the oar,
 The mariners, and all the pilots of the sea,
 Shall come down from their ships;
 They shall stand upon the land,
 And shall cause their voice to be heard against thee,
 And shall cry bitterly,
 And shall cast up dust upon their heads;
 They shall wallow themselves in the ashes.
 And they shall make themselves utterly bald for thee,
 And gird them with sackcloth,
 And they shall weep for thee
 With bitterness of heart and bitter wailing.

And in their wailing
 They shall take up a lamentation for thee,
 And lament over thee, saying,
 What city is like Tyrus,

Like the destroyed in the midst of the sea?
 When thy wares went forth out of the seas,
 Thou filledst many people;
 Thou didst enrich the kings of the earth
 With the multitude of thy riches and of thy merchandise.
 In the time when thou shalt be broken
 By the seas in the depths of the waters
 Thy merchandise and all thy company
 In the midst of thee shall fall.
 All the inhabitants of the isles shall be astonished at thee,
 And their kings shall be sore afraid;
 They shall be troubled in their countenance.
 The merchants among the people shall hiss at thee;
 Thou shalt be a terror,
 And never shalt be any more.

THE WORD of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God: Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God. Behold, thou art wiser than Daniel; there is no secret that they can hide from thee. With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures. By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches. Therefore thus saith the Lord God: Because thou hast set thine heart as the heart of God; behold, there-

fore I will bring strangers upon thee, the terrible of the nations, and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

Wilt thou yet say before him that slayeth thee, I am God? But thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God:

Thou sealest up the sum,
 Full of wisdom, and perfect in beauty.
 Thou hast been in Eden the garden of God;
 Every precious stone was thy covering,
 The sardius, topaz, and the diamond,
 The beryl, the onyx, and the jasper,

The sapphire, the emerald, and the carbuncle, and gold;
The workmanship of thy tabrets and of thy pipes
Was prepared in thee
In the day that thou wast created.
Thou art the anointed cherub that covereth;
And I have set thee so.
Thou wast upon the holy mountain of God.
Thou hast walked up and down
In the midst of the stones of fire.
Thou was perfect in thy ways
From the day that thou wast created,
Till iniquity was found in thee.
By the multitude of thy merchandise
They have filled the midst of thee with violence,
And thou hast sinned.
Therefore I will cast thee as profane
Out of the mountain of God,
And I will destroy thee, O covering cherub,
From the midst of the stones of fire.
Thine heart was lifted up because of thy beauty;
Thou hast corrupted thy wisdom
By reason of thy brightness.
I will cast thee to the ground;
I will lay thee before kings,
That they may behold thee.
Thou hast defiled thy sanctuaries
By the multitude of thine iniquities,
By the iniquity of thy traffick.
Therefore will I bring forth a fire
From the midst of thee;
It shall devour thee,
And I will bring thee to ashes upon the earth
In the sight of all them that behold thee.
All they that know thee among the people
Shall be astonished at thee;
Thou shalt be a terror,
And never shalt thou be any more.

The Valley of Dry Bones

THE HAND OF the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about. And, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live?

And I answered, O Lord God, thou knowest.

Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live. And ye shall know that I am the Lord.

So I prophesied as I was commanded. And as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin

covered them above; but there was no breath in them.

Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

ISAIAH

[THE SECOND ISAIAH]

The Flourishing of the Kingdom of the Lord

The wilderness and the solitary place shall be glad for them;
And the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly,
And rejoice even with joy and singing;



The glory of Lebanon shall be given unto it,
The excellency of Carmel and Sharon,
They shall see the glory of the Lord,
And the excellency of our God.

Strengthen ye the weak hands,
And confirm the feeble knees.
Say to them that are of a fearful heart,
Be strong, fear not;
Behold, your God will come with vengeance,
Even God with a recompence;
He will come and save you.

Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.

Then shall the lame man leap as a hart,
And the tongue of the dumb sing;
For in the wilderness shall waters break out,
And streams in the desert.

And the parched ground shall become a pool,
And the thirsty land springs of water;
In the habitation of dragons, where each lay,
Shall be grass with reeds and rushes.

And a highway shall be there, and a way,
And it shall be called the way of holiness;

The unclean shall not pass over it;
But it shall be for those;
The wayfaring men, though fools, shall not err therein.

No lion shall be there,
Nor any ravenous beast shall go up thereon,
It shall not be found there;
But the redeemed shall walk there.

And the ransomed of the Lord shall return,
And come to Zion with songs
And everlasting joy upon their heads.
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

The Glory and the Power of the Lord

Comfort ye, comfort ye my people, saith your God.
Speak ye comfortably to Jerusalem, and cry unto her,
That her warfare is accomplished,
That her iniquity is pardoned;
For she hath received of the Lord's hand
Double for all her sins.

The voice of him that crieth in the wilderness:
Prepare ye the way of the Lord,
Make straight in the desert a highway for our God.

Every valley shall be exalted,
And every mountain and hill shall be made low;
And the crooked shall be made straight,
And the rough places plain.

And the glory of the Lord shall be revealed,
And all flesh shall see it together;
For the mouth of the Lord hath spoken it.

The voice said, Cry.

And he said, What shall I cry?

All flesh is grass,
And all the goodliness thereof
Is as the flower of the field.

The grass withereth, the flower fadeth;
Because the spirit of the Lord bloweth upon it;
Surely the people is grass.
The grass withereth, the flowers fadeth;
But the word of our God shall stand for ever.

O Zion, that bringest good tidings,
Get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
Lift up thy voice with strength;
Lift it up, be not afraid.
Say unto the cities of Judah, Behold your God!
Behold, the Lord God will come with strong hand,
And his arm shall rule for him;
Behold, his reward is with him,
And his work before him.
He shall feed his flock like a shepherd;
He shall gather the lambs with his arm,
And carry them in his bosom,
And shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand,
And meted out heaven with the span,
And comprehended the dust of the earth in a measure,
And weighed the mountains in scales,
And the hills in a balance?

Who hath directed the Spirit of the Lord,
Or being his counsellor hath taught him?
With whom took he counsel,
And who instructed him,
And taught him in the path of judgment,
And taught him knowledge,
And shewed to him the way of understanding?

Behold, the nations are as a drop of a bucket,
And are counted as the small dust of the balance.
Behold, he taketh up the isles as a very little thing.
And Lebanon is not sufficient to burn,
Nor the beasts thereof sufficient for a burnt offering.
All nations before him are as nothing;
And they are counted to him less than nothing, and vanity.

To whom then will ye liken God?
Or what likeness will ye compare unto him?

The workman melteth a graven image,
And the goldsmith spreadeth it over with gold,
And casteth silver chains.

He that is so impoverished that he hath no oblation
Chooseth a tree that will not rot;
He seeketh unto him a cunning workman
To prepare a graven image,
That shall not be moved.

Have ye not known? Have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the foundations of the earth?

It is he that sitteth upon the circle of the earth,
And the inhabitants thereof are as grasshoppers;
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in;
That bringeth the princes to nothing;
He maketh the judges of the earth as vanity.
Yea, they shall not be planted;
Yea, they shall not be sown;
Yea, their stock shall not take root in the earth;
And he shall also blow upon them, and they shall wither,
And the whirlwind shall take them away as stubble.

To whom then will ye liken me,
Or shall I be equal? saith the Holy One.

Lift up your eyes on high,
And behold who hath created these things,
That bringeth out their host by number.
He calleth them all by names
By the greatness of his might,
For that he is strong in power;
Not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel,
My way is hid from the Lord,
And my judgment is passed over from my God?

Hast thou not known? Hast thou not heard?
That the everlasting God, the Lord,
The Creator of the ends of the earth,
Fainteth not, neither is weary?
There is no searching of his understanding.

He giveth power to the faint;
And to them that have no might he increaseth strength.
Even the youths shall faint and be weary,
And the young men shall utterly fall;
But they that wait upon the Lord shall renew their strength;
They shall mount up with wings as eagles;
They shall run, and not be weary;
And they shall walk and not faint.

The Redemption of Jerusalem

Awake, awake; put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the holy city;
For henceforth there shall be no more come into thee
The uncircumcised and the unclean.

Shake thyself from the dust;
Arise, and sit down, O Jerusalem.
Loose thyself from the bands of thy neck,
O captive daughter of Zion.

For thus saith the Lord,
Ye have sold yourselves for nought;
And ye shall be redeemed without money.

For thus saith the Lord God,
My people went down aforetime into Egypt to sojourn there;
And the Assyrian oppressed them without cause.
Now therefore, what have I here, saith the Lord,
That my people is taken away for nought?
They that rule over them make them to howl, saith the Lord;
And my name continually every day is blasphemed.

Therefore my people shall know my name;
Therefore they shall know in that day
That I am he that doth speak;
Behold, it is I.

How beautiful upon the mountains are the feet of him
That bringeth good tidings,
That publisheth peace;
That bringeth good tidings of good,
That publisheth salvation;
That saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice;
With the voice together shall they sing.
For they shall see eye to eye.
When the Lord shall bring again Zion.

Break forth into joy, sing together,
Ye waste places of Jerusalem;
For the Lord hath comforted his people,
He hath redeemed Jerusalem.

The Lord hath made bare his holy arm
In the eyes of all the nations;
And all the ends of the earth
Shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence,
Touch no unclean thing;
Go ye out of the midst of her;
Be ye clean, that bear the vessels of the Lord.
For ye shall not go out with haste,
Nor go by flight;
For the Lord will go before you;
And the God of Israel will be your rereward.

Behold, my servant shall deal prudently,
He shall be exalted and extolled,
And be very high.

As many were astonished at thee;
His visage was so marred more than any man,
And his form more than the sons of men;
So shall he sprinkle many nations;
The kings shall shut their mouths at him;
For that which had not been told them shall they see;
And that which they had not heard shall they consider.

Who hath believed our report?
And to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant,
And as a root out of a dry ground.
He hath no form nor comeliness;
And when we shall see him,
There is no beauty that we should desire him.

He is despised and rejected of men;
A man of sorrows, and acquainted with grief;
And we hid as it were our faces from him;
He was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows;
Yet we did esteem him stricken,
Smitten of God and afflicted.

But he was wounded for our transgressions;
He was bruised for our iniquities:
The chastisement of our peace was upon him;
And with his stripes we are healed.

All we like sheep have gone astray;
We have turned every one to his own way;
And the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted,
Yet he opened not his mouth.
He is brought as a lamb to the slaughter;
And as a sheep before her shearers is dumb,
So he openeth not his mouth.

He was taken from prison and from judgment;
And who shall declare his generation?
For he was cut off out of the land of the living;
For the transgression of my people was he stricken.

And he made his grave with the wicked,
And with the rich in his death;
Because he had done no violence,
Neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him;
He hath put him to grief.
When thou shalt make his soul an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul,
And shall be satisfied.

By his knowledge shall my righteous servant justify many;
For he shall bear their iniquities.

Therefore will I divide him a portion with the great,
And he shall divide the spoil with the strong;
Because he hath poured out his soul unto death;
And he was numbered with the transgressors;
And he bare the sin of many,
And made intercession for the transgressors.

The Glory of the Lord in Zion

Arise, shine; for thy light is come,
And the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth,
And gross darkness the people;
But the Lord shall arise upon thee,
And his glory shall be seen upon thee.

And the Gentiles shall come to thy light,
And kings to the brightness of thy rising.

Lift up thine eyes round about, and see;
All they gather themselves together, they come to thee;
Thy sons shall come from far,
And thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together,
And thine heart shall fear, and be enlarged;
Because the abundance of the sea shall be converted unto thee,
The forces of the Gentiles shall come unto thee.

The multitude of camels shall cover thee,
The dromedaries of Midian and Ephah;
All they from Sheba shall come;
They shall bring gold and incense;
And they shall shew forth the praises of the Lord.

All the flocks of Kedar shall be gathered together unto thee,
The rams of Nebaioth shall minister unto thee;
They shall come up with acceptance on mine altar,
And I will glorify the house of my glory.

Who are these that fly as a cloud,
And as the doves to their windows?

Surely the isles shall wait for me,
And the ships of Tarshish first,
To bring thy sons from far,
Their silver and their gold with them,
Unto the name of the Lord thy God,
And to the Holy One of Israel,
Because he hath glorified thee.

And the sons of strangers shall build up thy walls,
And their kings shall minister unto thee;
For in my wrath I smote thee,
But in my favour have I had mercy on thee.

Therefore thy gates shall be open continually;
They shall not be shut day nor night;
That men may bring unto thee the forces of the Gentiles,
And that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish;
Yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee,
The fir tree, the pine tree, and the box together,
To beautify the place of my sanctuary;
And I will make the place of my feet glorious.

The sons also of them that afflicted thee
Shall come bending unto thee;
And all they that despised thee
Shall bow themselves down at the soles of thy feet;
And they shall call thee, The city of the Lord,
The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated,
So that no man went through thee,
I will make thee an eternal excellency,
A joy of many generations.

Thou shalt also suck the milk of the Gentiles,
And shalt suck the breast of kings.
And thou shalt know that I the Lord
Am thy Saviour and thy Redeemer,
The mighty One of Jacob.

For brass I will bring gold,
And for iron I will bring silver,
And for wood brass, and for stones iron.
I will also make thy officers peace,
And thine exactors righteousness.

Violence shall no more be heard in thy land,
Wasting nor destruction within thy borders;
But thou shalt call thy walls Salvation,
And thy gates Praise.

The sun shall be no more thy light by day;
Neither for brightness shall the moon give light unto thee;
But the Lord shall be unto thee an everlasting light,
And thy God thy glory.

Thy sun shall no more go down;
Neither shall thy moon withdraw itself;
For the Lord shall be thine everlasting light,
And the days of thy mourning shall be ended.

Thy people also shall be all righteous.
They shall inherit the land for ever,
The branch of my planting, the work of my hands,
That I may be glorified.

A little one shall become a thousand,
And a small one a strong nation.
I the Lord will hasten it in his time.

THE NEW TESTAMENT



THE NEW TESTAMENT, a collection of twenty-seven books, is the literature of the first-century Christian community. The writings of the *Old Testament* constitute the history, religion, and literature of the ancient Hebrews; the writings of the New Testament, the religious literature of the Christian Jews. These early Christians thought of their new religion as a fulfilment or completion of the Hebrew religion which was handed down to them through the Old Testament. The Hebrew Old Testament, translated into Greek, was accepted as the first Bible of the Christian church. In the second half of the first century and the first half of the second century of the new era, there were written various accounts of the life and work of Christ and of the work of his apostles in spreading the new religion throughout the Mediterranean world, and also various interpretations or explanations of the meaning of the teachings of Jesus as applicable to the daily lives of both Jew and Gentile. The best of these writings have been preserved in the New Testament, just as the best of the writings of the ancient Hebrews have been preserved in the Old Testament. These Christian writings were gradually attached to the sacred Hebrew writings and these together became the Bible of Christianity, a book of religion and a book of world literature.

The New Testament is a much simpler book than the Old Testament. It is only about one-third as long, and the material is much more unified. It deals with one limited subject only, the life and teachings of Christ. And the four main divisions into which the twenty-seven books logically fall enable the reader to understand what is being said much more readily than does the more varied and more complicated arrangement of the Old Testament.

These four main divisions are the *Gospels*, the *Acts of the Apostles*, the *Epistles* or *Letters*, and the *Revelation* or *Apocalypse*. The Gospels, four in number — *Matthew*, *Mark*, *Luke*, and *John* — are all concerned with the life and work and teachings of Jesus. *The Acts of the Apostles* relate the story of the work of the apostles, mainly Peter and Paul, in spreading the new religion among the Jews themselves and among the Gentiles of the Mediterranean area. The *Epistles*, or as we may call them *Letters*, add to our knowledge of the work of the supporters of the new religion and comment upon the meaning and significance of the teachings of Christ. The *Revelation* is in the main, as the second title, the *Apocalypse*, also implies, a vision of the

new kingdom of Christ toward which the faithful suffering followers of the Messiah may look for deliverance and eternal bliss.

This brief statement about the nature of the subjectmatter of New Testament writings leads directly to five questions — By whom, when, where, in what language, and under what political and religious conditions were these works composed?

Who were the authors of these books? Only one completely definite personality emerges — Paul, the Apostle. The author of the Gospel to which the name of Luke is attached is the same man as the author of the *Acts of the Apostles*, and he was for long thought to be Luke the Physician. But doubt is now expressed as to the accuracy of this ascription. Paul is an historical figure. As the greatest of the apostles, he is clearly recognized as the author of several of the Epistles — maybe ten, although there is much doubt about *Ephesians*. As to the authorship of the remaining eleven epistles, we have no definite knowledge. The author of 1, 2, and 3 *John* seems to be the same man as the John of the Gospel by this name. Of the two other Gospel writers, Matthew has so far not been definitely identified and Mark may or may not have been the John Mark who was closely associated with Peter and Paul. The author of *Revelation* is unknown.

When, where, and in what language were these books written? As to the time of writing, the most reliable general answer would probably be — between A.D. 50 and A.D. 150. This is a much more definite date than that which we were able to offer for the Old Testament books. As to place, little is definitely known. In the main, they originated in the eastern Mediterranean area. The Gospels of Luke and John may have been written in Ephesus; the Gospel of Matthew possibly in Antioch, the Gospel of Mark probably in Rome. Some of Paul's Epistles may be specifically placed — Athens, Corinth, Ephesus. About the other writings, we may only speculate.

The original language of these books, as they have been handed down to us, was Greek. However, a recent theory, which presupposes the Aramaic language as the primary source especially for the Gospels, must not be too lightly disregarded. Aramaic was the Semitic dialect which was the spoken language of Palestine in the time of Christ and it was undoubtedly the language used by Him.

We are, finally, interested in the political and religious conditions in Palestine amid which these writings came into being. We may recall that toward the end of the domination of this little country by the Babylonians, Persians, and Macedonians, 600 B.C. to 200 B.C., it was in the position of a buffer state between the Ptolemies in Egypt and the Seleucids in Syria. After about a century of Egyptian control, Palestine in 198 B.C. came under the jurisdiction of Antiochus the Great, of Syria. The revolt of the Maccabees, which is related so vividly in the book of the Apocrypha called *1 Maccabees*, began

toward the end of the second century; and for about 100 years the Jews in Palestine had religious and political independence (160 B.C.–63 B.C.). The latter date marks the conquest of the land by the Roman Pompey. On the death of Pompey in 48 B.C., Antipater, a powerful local ruler, became Procurator of Judea. He placed his younger son Herod in control of Judea. In 40 B.C., Herod was appointed King of Judea by the Roman Senate. This was the Herod who played so startling a part in the infancy narratives of the life of Christ (*Matthew II*: 1, 3, 16).

On the death of Herod in 4 B.C., the greater part of the territory over which he ruled was divided among his three sons — Archelaus, Antipas, and Philip. Archelaus governed Judea until A.D. 6. He was succeeded by several procurators, including Pontius Pilate (A.D. 26–36). Pilate is the ruler who at the time of the arrest of Jesus was not brave enough to act according to his convictions. Although he said that Jesus was a just and innocent man, he nevertheless delivered him to the Jews to be crucified. His now famous question “What is Truth?” has gained in effectiveness through Lord Bacon’s enlargement in the sentence “What is truth, said jesting Pilate, and would not stay for an answer.” Antipas, the Herod frequently referred to in the *Gospels*, ruled from 4 B.C. to A.D. 39, when he was banished, and when his authority was taken over by Herod Agrippa I, who had been appointed by the emperor Caligula to succeed his brother Philip, the Tetrarch. He is the Herod who in *Acts XII* persecutes Peter and other Christians and comes to a miserable death at the hand of the angel of the Lord. Herod Agrippa II, his son, is the Agrippa who figures in *Acts XXV* and *XXVI* in connection with the trial of Paul.

During the first half of the first century of our era, the new religion of the Christians was being preached by the founder himself and by the apostles. From the little country of Palestine, this new idea of man’s relation to God and of the way in which man might be freed from the burden of original sin spread westward throughout the lands of the Mediterranean and finally reached Rome itself, the capital of the empire. The whole story of the beginnings of this new religion, which was soon to spread over the whole world, is told in the twenty-seven books of the New Testament.

The contrast between the New Testament and the Old Testament as works of literature is striking. The Old Testament is the literature of a people. It has preserved for us in poetry and prose the history, the religion, the legends, the experiences and ideas and emotions of the ancient Hebrews. The New Testament is the book of the Christian religion. Old Testament literature deals with the manifold problems of human experience as illustrated in the story of one great people. New Testament literature is concerned fundamentally with the meaning of the Christian religion, which through the medium of the church will lead to the salvation of man from sin. The Old

Testament is imaginative, creative, universal in scope and appeal. Much of the book reaches the heights of lofty poetry. The New Testament is informative, didactic, practical, limited in scope and appeal. Practically all of the book is prose. It rises to the level of great literature in such works as the intensely human *Gospel of Luke*, in the *Revelation*, a book of flaming imagination, and also in several highly emotional passages in the *Acts of the Apostles* and the *Epistles*.

BIOGRAPHICAL NARRATIVE:
THE GOSPELS



THE FOUR GOSPELS of the New Testament have in common one fundamental purpose — to set forth the most significant facts of the life and work and teachings of Jesus. The name “gospel,” meaning “good news,” was attached to these books about a hundred years after Christ’s death. The first three accounts have a common plan, similar incidents and similar groupings of scenes, and general verbal agreement. They have therefore been called the “synoptic” (“viewing together”) gospels. The fourth gospel, *John*, is not in the same literary tradition as the first three. It is more theological than literary, and save in so lovely a passage as Chapters XIII to XV, the “Last Words of Jesus,” the book lacks the emotional appeal which we look for in all great works of literary art. It is a very important religious document, however, for it stresses the significance of the new religion for the whole world.

Of the synoptic Gospels, *Mark* is the shortest and most vigorous. The author stresses the miraculous power of the Messiah as representing the kingdom of God. Matthew portrays Jesus as the true Messiah who fulfils the prophecies of the Old Testament. *Matthew* presents the most complete life of Jesus — it is the fundamental document of the Christian religion. Renan, the French philosopher, called it “the most important book that has ever been written.” *Luke* is the most literary of the Gospels. The author makes a conscious attempt to write a final life of Jesus. It is a very human story and as such it has appealed to readers young and old everywhere throughout the Christian world. Luke lets the central figure of his story speak for himself through his words and deeds. When Renan said that “the *Book of Luke* is the most beautiful book that has ever been written” he must have had in mind the beauty of the ideal in human life that is here incarnated in the person of Jesus.

THE GOSPEL ACCORDING TO ST. LUKE

THE LIFE OF JESUS

THE BIRTH AND CHILDHOOD OF JESUS



PROAS-

much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren; and they both were now well stricken in years.

And it came to pass, that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the an-

gel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

And Zacharias said unto the angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years.

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them. And they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration were



accomplished, he departed to his own house.

And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said,

Hail, thou that art highly favoured,

The Lord is with thee;

Blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father

David. And he shall reign over the house of Jacob for ever. And of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord.

And Mary said,

*My soul doth magnify the Lord,
And my spirit hath rejoiced in
God my Saviour.*

For he hath regarded the low estate of his handmaiden;

For, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things;

And holy is his name.

And his mercy is on them that fear him

From generation to generation.

He hath shewed strength with his arm;

He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats,

And exalted them of low degree.

He hath filled the hungry with good things;

And the rich he hath sent empty away.

He hath holpen his servant Israel,

In remembrance of his mercy;

As he spake to our fathers,

To Abraham, and to his seed forever.

AND MARY abode with her about three months, and returned to her own house. Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for

a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them. And all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed be the Lord God of Israel;

For he hath visited and redeemed his people,

And hath raised up a horn of salvation for us

In the house of his servant David;
As he spake by the mouth of his holy prophets,

Which have been since the world began;

That we should be saved from our enemies,

And from the hand of all that hate us;

To perform the mercy promised to our fathers,

And to remember his holy covenant;

The oath which he sware to our father Abraham,

That he would grant unto us,

That we, being delivered out of the hand of our enemies,

Might serve him without fear,

In holiness and righteousness before him,

All the days of our life.

And thou, child, shalt be called the prophet of the Highest;

*For thou shalt go before the face
of the Lord*

To prepare his ways;

*To give knowledge of salvation
unto his people*

By the remission of their sins,

*Through the tender mercy of our
God;*

*Whereby the dayspring from on
high hath visited us,*

*To give light to them that sit in
darkness*

And in the shadow of death,

*To guide our feet into the way of
peace.*

AND THE CHILD grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of

the Lord shone around about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

*And on earth peace, good will
toward men.*

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought

Palestine

in the time of CHRIST



him to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple. And when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace,

According to thy word.

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles,

And the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against (Yea, a sword shall pierce through thy own soul also); that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser. She was of a great age, and had lived with a husband

seven years from her virginity. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed. And his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?

And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them. But his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man.

THE PREACHING OF JOHN AND THE BAPTISM OF JESUS

NOW IN THE fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children

unto Abraham. And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then?

He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do?

And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do?

And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not, John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

Now when all the people were



baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

THE TEMPTATION OF JESUS

AND JESUS being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou there-

fore wilt worship me, all shall be thine.

And Jesus answered and said unto him, Get thee behind me, Satan. For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee, to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

And when the devil had ended all the temptation, he departed from him for a season.

THE EARLY MINISTRY OF JESUS

AND JESUS returned in the power of the Spirit into Galilee. And there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up. And, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to

preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine; for his word was with power.

And in the synagogue there was a man, which had a spirit of an un-

clean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! For with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak; for they knew that he was Christ.

And when it was day, he departed and went into a desert place. And the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. And he preached in the synagogues of Galilee.

JESUS AND THE FISHERMEN

AND IT CAME to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus fell on his face, and besought him, saying,

Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man; but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities.

And he withdrew himself into the wilderness, and prayed. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem. And the power of the Lord was present to heal them. And, behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up

thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom; and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

And he spake also a parable unto them. No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No

man also having drunk old wine straightway desireth new; for he saith, The old is better.

And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him; how he went into the house of God, and did take and eat the shew bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also of the sabbath.

And it came to pass also on another sabbath, that he entered into the synagogue and taught. And there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? To save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus.

And it came to pass in those days, that he went out into a mountain to

pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles: Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases, and they that were vexed with unclean spirits. And they were healed. And the whole multitude sought to touch him; for there went virtue out of him, and healed them all.

JESUS SPEAKS TO HIS DISCIPLES

AND HE lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.

But woe unto you that are rich! For ye have received your consolation. Woe unto you that are full!

For ye shall hunger. Woe unto you that laugh now! For ye shall mourn and weep. Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil.

Be ye therefore merciful, as your Father also is merciful.

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

And he spake a parable unto them: Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built a house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

JESUS AND THE CENTURION

NOW WHEN he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this; for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof. Wherefore neither thought I myself worthy to come unto thee. But say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother,

and she was a widow. And much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier. And they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all. And they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? Or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? Or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, who-soever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live deli-

cately are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. And the Lord said, Whereunto then shall I liken the men of this generation? And to what are they like? They are like unto children sitting in the marketplace, and calling, one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking, and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and

anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou has rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve were with him, and certain women, which had been



healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

THE SOWER AND THE SEED

AND WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed. And as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it and choked it. And other fell on good ground, and sprang up, and bare fruit a hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God, but to others in para-

bles; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad. Take heed therefore how ye hear. For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on a certain day, that he went into a ship with his disciples. And he said unto them,

Let us go over unto the other side of the lake. And they launched forth. But as they sailed, he fell asleep. And there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of water; and they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! For he commandeth even the winds and water, and they obey him.

And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion; because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine; and the

herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed.

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again. Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that when Jesus was returned, the people gladly received him; for they were all waiting for him.

And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house. For he had one only daughter, about twelve years of age, and she lay a dying.

But as he went the people thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment. And immediately her issue of blood

stanch'd. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace.

While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her. But he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway. And he commanded to give her meat. And her parents were astonished. But he charged them that they should tell no man what was done.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your jour-

ney, neither staves, nor script, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing everywhere.

Now Herod the tetrarch heard of all that was done by him; and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed him. And he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

THE MIRACLE OF THE LOAVES AND THE FISHES

AND WHEN the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals. For we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this

people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled. And there was taken up of fragments that remained to them twelve baskets.

And it came to pass, as he was alone praying, his disciples were with him. And he asked them, saying, Whom say the people that I am?

They answering him said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

He said unto them, But whom say ye that I am?

Peter answering said, The Christ of God.

And he straitly charged them, and commanded them to tell no man that thing, saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some

standing here, which shall not taste of death, till they see the kingdom of God.

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep. And when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here. And let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved son; hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

And it came to pass, that on the next day, when they were come down from the hill, much people met him. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse gener-

ation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears. For the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him of that saying.

Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, the same shall be great.

And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto them, Forbid him not; for he that is not against us is for us.

THE JOURNEY TO JERUSALEM

AND IT CAME TO PASS, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face. And they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he

would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the

son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give; for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather re-

joice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? How readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right; this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

THE GOOD SAMARITAN

AND JESUS answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed,

leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

MARY AND MARTHA

NOW IT CAME TO PASS, as they went, that he entered into a certain village. And a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

And he was casting out a devil, and it was dumb. And it came to

pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

And when the people were gathered thick together, he began to say, This is an evil generation; they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye. Therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore, that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

And as he spake, a certain Pharisee besought him to dine with him. And he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? But rather

give alms of such things as ye have; and behold, all things are clean unto you. But woe unto you, Pharisees! For ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! For ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! For ye are as graves which appear not, and the men that walk over them are not aware of them.

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! For ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! For ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.

And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and

to provoke him to speak of many things, laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

In the mean time, when there were gathered together an innumerable multitude of people, inso-much that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer or what ye shall say; for the Holy Ghost shall

teach you in the same hour what ye ought to say.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

THE PARABLE OF THE RICH MAN

AND HE SPAKE a parable unto them saying, The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee. Then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then

be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his

house to be broken through. Be ye therefore ready also. For the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and

the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish.

He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser

of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none. Cut it down. Why cumbereth it the ground? And he answering said unto him Lord, let it alone this year also, till I shall dig about it, and dung it. And if it bear fruit, well; and if not, then after that thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

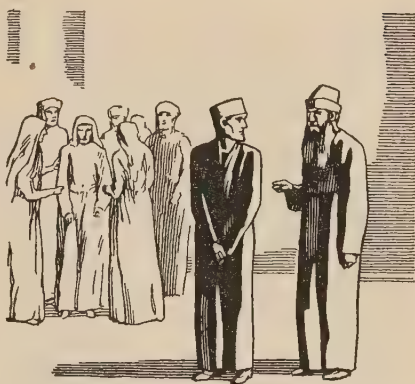
Then said he, Unto what is the kingdom of God like? And whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the

branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first; and there are first which shall be last.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk today, and tomorrow, and the day following;



for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate. And verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go, and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he

marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abashed; and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove

them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

And there went great multitudes with him. And he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

THE PARABLE OF THE PRODIGAL SON

AND HE SAID, A certain man had two sons. And the younger of them said to his father, Father, give me the portion of goods that falleth to me.

And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father.

But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field. And as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto

him, thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in. Therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? For my lord taketh away from me the stewardship. I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, a hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much ow-

est thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

No servant can serve two masters. For either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery.

THE STORY OF LAZARUS

THERE WAS a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Then said he unto the disciples, It is impossible but that offences will come; but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.

And the apostles said unto the Lord, Increase our faith.

And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain vil-

lage, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. And he was a Samaritan. And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! For, behold, the kingdom of God is within you.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there. Go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation.

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in

the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint, saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while. But afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge

them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other. For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

And they brought unto him also infants, that he would touch them. But when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lack-

est thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this, he was very sorrowful; for he was very rich.

And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

And they that heard it said, Who then can be saved?

And he said, The things which are impossible with men are possible with God.

Then Peter said, Lo, we have left all, and followed thee.

And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things. And this saying was hid from them, neither knew they the things which were spoken.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging. And hearing the multitude pass by, he asked what it meant.

And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace. But he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him. And when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God. And all the people, when they saw it, gave praise unto God.

JESUS AND ZACCHÆUS

AND JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him

fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man; thou takest up that thou layest not down, and reapest that thou didst not sow. And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that

I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

And when he had thus spoken, he went before, ascending up to Jerusalem.

JESUS IN JERUSALEM

AND IT CAME to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat; loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus. And they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the

disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the king that cometh in the name of the Lord; peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.

And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do. For all the people were very attentive to hear him.

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and spake unto him, saying, Tell us, by what authority doest

thou these things? Or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? And they reasoned with themselves saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us; for they be persuaded that John was a prophet. And they answered, that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

THE PARABLE OF THE VINEYARD

THEN BEGAN he to speak to the people this parable. A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. But the husbandmen beat him, and sent him away empty. And again he sent another servant. And they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third. And they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son. It may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir. Come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vine-

yard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written. The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

And the chief priests and the scribes the same hour sought to lay hands on him. And they feared the people; for they perceived that he had spoken this parable against them. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. Is it lawful for us to give tribute unto Cæsar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people; and they marvelled at his answer, and held their peace.

Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto

his brother. There were therefore seven brethren. And the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? For seven had her to wife.

And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him.

Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any question at all.

And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?

Then in the audience of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew

make long prayers. The same shall receive greater damnation.

And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

And they asked him, saying, Master, but when shall these things be? And what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived. For many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; but the end is not by and by.

Then said he unto them, Nation shall rise against nation, and kingdom against kingdom. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to med-

itate before what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

And he spake to them a parable:

Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

THE PASSION AND RESURRECTION OF JESUS

NOW THE FEAST of unleavened bread drew nigh, which is called the pass-over. And the chief priests and scribes sought how they might kill him; for they feared the people.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised,

and sought opportunity to betray him unto them in the absence of the multitude.

THE LAST SUPPER

THEN CAME the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished. There make ready. And they went, and found as he had said unto them. And they made ready the passover.

And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined. But woe unto that man by whom he is betrayed!

And they began to inquire among themselves, which of them it was that should do this thing.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so. But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword,



let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me. Nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly. And his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation.

And while he yet spake, behold

a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me. But this is your hour, and the power of darkness.

PETER'S DENIAL

THEN TOOK they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And im-

mediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? Tell us. And he said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? For we ourselves have heard of his own mouth.

JESUS BEFORE PILATE AND HEROD

AND THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king.

And Pilate asked him, saying, Art thou the King of the Jews?

And he answered him and said, Thou sayest it.

Then said Pilate to the chief

priests and to the people, I find no fault in this man.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilæan? And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at this time.

And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod; for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us

Barabbas (who for a certain sedition made in the city, and for murder, was cast into prison). Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

THE CRUCIFIXION

AND AS THEY led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Cal-

vary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do.

And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew. **THIS IS THE KING OF THE JEWS.**

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost.

Now when the centurion saw what was done, he glorified God,

saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just. (The same had not consented to the counsel and deed of them.) He was of Arimathæa, a city of the Jews; who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

THE RESURRECTION

NOW UPON THE first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said



unto them, Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things?

And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel. And beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said. But him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far

spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you. But tarry ye in the city of Jerusalem,

until ye be endued with power from on high.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen.

OTHER EXTRACTS FROM THE GOSPELS

The Visit of the Magi

NOW WHEN JESUS was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa; for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me

word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The Sermon on the Mount

AND SEEING the multitudes, he went up into a mountain. And when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying,

BLESSED are the poor in spirit; for theirs is the kingdom of heaven.

BLESSED are they that mourn; for they shall be comforted.

BLESSED are the meek; for they shall inherit the earth.

BLESSED are they which do hunger and thirst after righteousness; for they shall be filled.

BLESSED are the merciful; for they shall obtain mercy.

BLESSED are the pure in heart; for they shall see God.

BLESSED are the peacemakers; for they shall be called the children of God.

BLESSED are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

BLESSED are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and

shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way. First be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right

hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay. For whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you,

and persecute you; that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them. For your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

OUR FATHER which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever.

AMEN

For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters; for either he will hate the one, and

love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek.) For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt

tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the scribes.

The Wise and the Foolish Virgins

THEN SHALL the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were fool-

ish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

The Parable of the Talents

FOR THE KINGDOM of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of

those servants cometh, and reckoneth with them.

And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliverdest unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talents in the earth; lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness. There shall be weeping and gnashing of teeth.

*The Last Words
of Jesus to His Disciples*

NOW BEFORE THE feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter. And Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have



washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith

unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out; and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Let not your heart be troubled; ye believe in God, believe also in

me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life. No man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. And how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth,

whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.

I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. And that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings. And the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I.

And now I have told you before it come to pass, that, when it is come

to pass, ye might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the

servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep

yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

HISTORICAL NARRATIVE:
THE ACTS OF THE APOSTLES



THE ACTS OF THE APOSTLES is a book of history and human adventure. It gives us important information about the development of Christianity in Palestine, Syria, Asia Minor, and Greece, and, in the very last chapter, deals with Paul's voyage to Rome, that imperial city which through the centuries has been the center of Western Christian civilization.

The most interesting parts of the book are the anecdotal narratives about the day of Pentecost, the martyrdom of Stephen, the conversion of Saul, the call from Macedonia, the visits to Athens, Corinth, and Ephesus, the trial before Agrippa, and the shipwreck on the way to Rome. The author of the book, Luke, is a born story-teller. He heightens the inherent interest of the episodes themselves by the introduction of vivid details and by his manner of telling the story. The several speeches which interrupt the straightforward narrative, especially those of Paul, are masterpieces of eloquence. These speeches are in the main the invention of the writer. They remind us in manner, if not in substance, of the speeches of Greek statesmen which are recorded by Thucydides. And the story of the voyage to Rome is a vivid, dramatic narrative of the thrilling experiences which Paul and his fellows underwent by sea and on land.

The whole narrative rings true. It is as convincing in its significant human experience as Homer's story of the war between the Greeks and the Trojans and the adventures of the Teutonic hero, Beowulf, in our own national epic.

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The Healing of the Lame Man

NOW PETER AND JOHN went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple, who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers,

hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know. Yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Ananias and Sapphira

BUT A CERTAIN man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own?

And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost; and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

The Conversion of Saul

AND SAUL, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogue, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus. And suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou

persecutest. It is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias. And to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus. For, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with

the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

*PAUL at Athens,
Corinth, and Ephesus*

NOW WHILE PAUL waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babler say? Other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears; we would know therefore what these things mean. (For all the Athenians, and strangers which were there, spent their time in noth-

ing else, but either to tell or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit

certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome) and came unto them. And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tentmakers). And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And

when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean. From henceforth I will go unto the Gentiles.

And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.



And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of words and names, and of your law, look ye to it, for I will be no judge of such matters. And he drave them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow. And he came to Ephesus, and left them there; but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was in-

structed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him, who, when he was come, helped them much which had believed through grace, for he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multi-

tude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered

unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands, so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

And the whole city was filled with confusion. And having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing, and some another, for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when

they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seemg then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.

PAUL before FESTUS and AGRIPPA

NOW WHEN FESTUS was come into the province, after three days he ascended from Cæsarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. Let them therefore, said he, which among you are able, go down

with me, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down into Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

And when he was come, the Jews which came down from Jerusalem stood round about and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all.

But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go.

And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die,

before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus, which was dead, and whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

Then Agrippa said unto Festus, I would also hear the man myself.

Tomorrow, said he, thou shalt hear him.

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you,

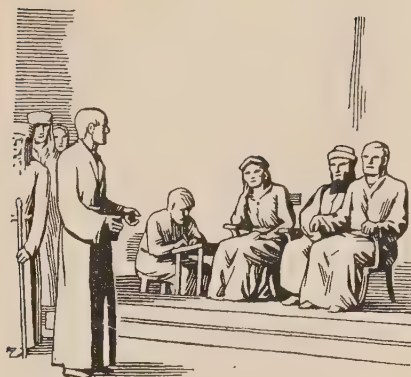
and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

Then Agrippa said unto Paul, Thou art permitted to speak for thyself.

Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews. Especially because I know thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused for the Jews.

Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem. And many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being ex-



ceedingly mad against them, I persecuted them even unto strange cities.

Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet. For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I

was not disobedient unto the heavenly vision; but shewed first unto them of Damascus and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then

said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

The Voyage to Rome

AND WHEN IT was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called the Fair Havens, nigh whereunto was the city of Lasea.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which

were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter, which is a haven of Crete, and lieth toward the south-west and northwest. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Claudia, we had much work to come by the boat; which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as



it was told me. Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms. And when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat; for this is for your health; for there shall not a hair fall from the head of any of you. And when he had thus spoken, he took bread, and

gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land; but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land; and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they

said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed; who also honoured us with many honours. And when we departed, they laded us with such things as were necessary. And after three months we departed in a ship of

Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium; and after one day the south wind blew, and we came the next day to Puteoli; where we found brethren, and were desired to tarry with them seven days. And so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns; whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

LETTERS: THE EPISTLES



THE EPISTLES of the New Testament may be divided into three main types. There are the purely personal, the semi-personal or semi-doctrinal, and the purely doctrinal. Paul's letter to Philemon is a personal letter from the great apostle to his fellow-labourer Philemon. *Romans* and *1 Corinthians* are examples of the second type. Although these letters are addressed to particular people and contain some personal references, they consist in the main of discussions of Christian conduct or principles. In such letters as *Hebrews* and *James*, which belong to the third group, the letter form has almost entirely disappeared and what we have is a general exhortation or address, almost a treatise on the theory and practice of the Christian religion. For literature in this form, we have to go back to the Greek Epicurus, or to the Roman writers, Cicero, Seneca, or Pliny the Younger, or, coming down to more recent times, to the seventeenth-century Madame de Sévigné, or to Chesterfield and Horace Walpole of eighteenth-century England, or to significant letter writers of the nineteenth century in England and America, such as Thomas Jefferson, Charles Lamb, and John Keats, or finally to such a man as Henry Adams of the late nineteenth and early twentieth centuries. If we know something of these and of the many other letter writers of the intervening centuries, we are in a better position to appreciate these *Epistles* of the first Christian century.

These letters, or *Epistles*, of the New Testament are not all of equal interest to us today. Most people probably find the letters of Paul more absorbing than the others, because the man himself is revealed in what he writes. Fourteen of the whole body of twenty-one letters used to be attributed to this great apostle. We are now satisfied, however, to think of Paul as responsible for only nine, or maybe ten — *1 and 2 Thessalonians*, *1 and 2 Corinthians*, *Galatians*, *Romans*, *Philippians*, *Colossians*, *Philemon*, and, possibly, *Ephesians*. Those who are supposed to know about such things believe that Paul himself could not have been responsible for the "pastoral" epistles — *1 and 2 Timothy* and *Titus* — or for *Hebrews*. The remaining seven letters, known as the general epistles because they seem probably not to be directed to any particular person or community, are named after their supposed authors, *1 John*, *2 John*, *3 John*, *1 Peter*, *2 Peter*, *Jude*, and *James*.

Paul's letters are the earliest documents of the Christian religion. They were often read in the churches and they gradually attained a sacred sig-

nificance. With these documents, as time went on, were associated the four *Gospels*, later the *Acts of the Apostles*, and finally the *Revelation*. About the end of the fourth century of our era, all of these writings were officially sanctioned by the Church, and thus became a part of the whole Christian Bible.

The apostle Paul was a leader of men, a profound thinker, and an accomplished writer. The style of his letters is that of spoken language, like the style of Carlyle or Ruskin. We feel that these men are speaking directly to us. Paul mingles personal matters with practical matters of conduct, worship, teaching. The epistle to Philemon is the most personal of all his letters. This epistle and his letter to the *Galatians* reveal his personality through his courage, his sincerity, his tenderness of feeling, and his absolute devotion to his master. The most nearly complete presentation of his religious views is found in *Romans* and in *First Corinthians*. The great doctrine that Paul preaches is justification by faith — the idea that man's salvation comes from his absolute belief in the divinity of Christ.

In complete contrast, in the matter of doctrine, is the little "letter" of James, one of the seven general or catholic epistles. James held very strongly to the view that "faith without works is dead." The book is really not a letter at all, for only in the introduction does it resemble the epistolary form. The writer looks forward to the second coming of Christ, and he exhorts Christians to have humility, respect for the poor, patience in times of distress, and tongues which speak no evil. His whole conception of the religious life is summed up in the last verse of the first chapter; "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in the affliction, and to keep himself unspotted from the world." This definition recalls the even more elevated language of the prophet of *Micah* of old, in the spirit of which James is writing: He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

THE EPISTLES

PAUL to PHILEMON

PAUL, A PRISONER of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer, and to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house: Grace to you, and peace, from our Father and the Lord Jesus Christ.

I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds; which in time past was to thee unprofitable, but now profitable to thee and to me; whom I have sent again. Thou therefore receive him, that is, mine own bowels; whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel. But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season; that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to

me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written it with mine own hand, I will repay it. Albeit I do not say to thee how thou owest unto me even thine own self besides.

Yea, brother, let me have joy of thee in the Lord; refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging; for I trust that through your prayers I shall be given unto you.

There salute thee Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow labourers.

The grace of our Lord Jesus Christ be with your spirit. Amen.

Christian Love

THOUGH I SPEAK with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly,

seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face. Now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Resurrection of the Dead

MOREOVER, BRETHREN, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. Af-

ter that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am. And his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority

and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? Let us eat and drink; for to morrow we die.

Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame.

But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is

another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory? The

sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Exhortation to the Romans

I BESEECH YOU therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality.

Bless them which persecute you; bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same, for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth

evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience's sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or fall-

eth. Yea, he shall be holden up; for God is able to make him stand.

One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of; for the kingdom of God is not meat and drink; but righteousness and peace, and joy in

the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.

The General Epistle of JAMES

JAMES, A SERVANT of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways.

Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low, because

as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the grace of the fashion of it perisheth. So also shall the rich man fade away in his ways.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

My brethren, have not the faith of our Lord Jesus Christ, the Lord

of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool — are ye not then partial in yourselves, and are become judges of evil thoughts?

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the

body — what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well. The devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our mem-

bers, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame. It is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing.

My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and

adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.

Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy. Who art thou that judgest another?

Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life. It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings. All such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are cor-

rupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you.

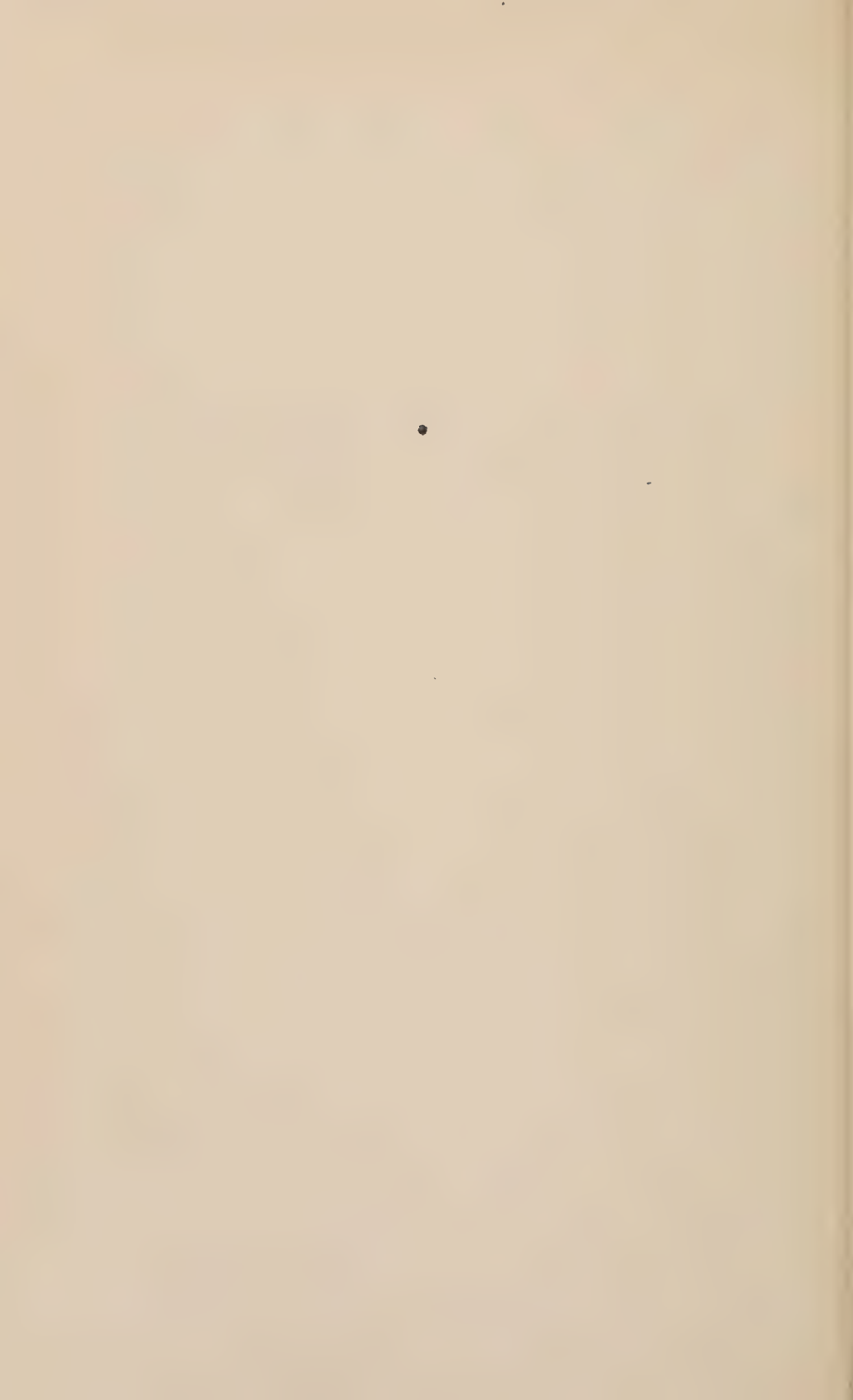
Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandmen waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the

Lord is very pitiful, and of tender mercy.

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

VISION: THE REVELATION OF
ST. JOHN THE DIVINE





THIS LAST BOOK of the New Testament is in some respects the most remarkable book of the whole Bible. In form, it is a vision. In the same literary form, though of much greater significance both in content and style, is the most famous of all literary visions, *The Divine Comedy*, the immortal story of Dante's journey through hell and purgatory up to the celestial regions.

As the name Revelation, or its other title Apocalypse, indicates, this book is a revelation of events to come. Specifically, the author John, in his visions, predicts the downfall of the agents of sin and darkness and the ultimate triumph of the followers of Christ. Although the material of the book is very complicated, the meaning often obscure, and the arrangement far from clear or logical, the general course of the book is nevertheless fairly intelligible. The introduction, in which John tells of his commission to write to the seven churches and in which he describes a general vision of heaven, is followed by a vision of heaven and the plagues of the seven seals; a vision of heaven and the plagues of the seven trumpets; a vision of doom on the realm of the beast; and, finally, visions of the new heaven, the new earth, and the New Jerusalem. Underlying all this material are three main ideas: that the coming of the Messiah will be heralded by a series of disasters; that before the Messiah appears, there will arise Antichrist, in whom the forces of evil will be incarnate; and that the earthly Jerusalem is the counterpart of a Jerusalem in heaven, which will be the abode of God's redeemed people.

To realize the great beauty and power of this book, one need not try to understand all the specific details. Indeed, such an attempt might affect the reader as it did an old commentator who said that it is "a book which either finds a man mad or leaves him so." It would be much better to follow the suggestion of another critic and read the book through rapidly at a single sitting. Then one would not be greatly troubled by the obscurities and incongruities. Even the casual reader is bound to feel the vast scope of the visions, the almost overpowering wealth of imagery, and the surpassing effectiveness of literary expression. The book may truly be called "a masterpiece of flaming imagination."

THE REVELATION OF ST. JOHN THE DIVINE

CHRIST Appears to JOHN in a Vision

I JOHN, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things

which thou hast seen, and the things which are, and the things which shall be hereafter.

The Vision of the Six Seals

AND I SAW when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse. And he that sat on him had a bow; and a crown was given unto him. And he went forth conquering, and to conquer.

And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red. And power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse. And he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse. And his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them. And it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?

The Great Red Dragon

AND THERE APPEARED a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown



of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven,

*Now is come salvation, and strength,
And the kingdom of our God, and the power of his Christ;*

For the accuser of our brethren is cast down,

Which accused them before our God day and night.

And they overcame him by the blood of the Lamb,

And by the word of their testimony;

And they loved not their lives unto the death.

*Therefore rejoice, ye heavens,
And ye that dwell in them.*

Woe to the inhabitants of the earth and of the sea!

For the devil is come down unto you,

Having great wrath, because he knoweth

That he hath but a short time.

AND WHEN the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The Resurrection and the New Jerusalem

AND AFTER THESE things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God. For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

And a voice came out of the throne, saying, Praise our God, all ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,

Alleluia; for the Lord God omnipotent reigneth.

*Let us be glad and rejoice,
And give honour to him;*

For the marriage of the Lamb is come,

And his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not.

I am thy fellowservant, and of thy brethren that have the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of prophecy.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations. And he shall rule them with a rod of iron. And he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun. And he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with

which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to

battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God. And the books were opened. And another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from

their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a

golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl. And the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which

are written in the Lamb's book of life.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See thou do it not. For I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God.

And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and

my reward is with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will,

let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all.

A M E N

The Contents of the

FIRST EDITION OF THE KING JAMES VERSION

1611

The Books of the Old Testament

CHAPTERS		CHAPTERS		CHAPTERS	
GENESIS	50	EZRA	10	HOSEA	14
EXODUS	40	NEHEMIAH	13	JOEL	3
LEVITICUS	27	ESTHER	10	AMOS	9
NUMBERS	36	JOB	42	OBADIAH	1
DEUTERONOMY	34	PSALMS	150	JONAH	4
JOSHUA	24	PROVERBS	31	MICAH	7
JUDGES	21	ECCLESIASTES	12	NAHUM	3
RUTH	4	THE SONG OF		HABAKKUK	3
I. SAMUEL	31	SOLOMON	8	ZEPHANIAH	3
II. SAMUEL	24	ISAIAH	66	HAGGAI	2
I. KINGS	22	JEREMIAH	52	ZECHARIAH	14
II. KINGS	25	LAMENTATIONS	5	MALACHI	4
I. CHRONICLES	29	EZEKIEL	48		
II. CHRONICLES	36	DANIEL	12		

The Books called Apocrypha

I. ESDRAS	9	BARUCH, WITH		THE IDOL BEL,	
II. ESDRAS	16	THE EPISTLE OF		AND DRAGON	
TOBIT	14	JEREMIAH	6	THE PRAYER OF	
JUDITH	14	SONG OF THE THREE		MANASSES	
THE REST OF		CHILDREN		I. MACCABEES	16
ESTHER	6	THE STORY OF		II. MACCABEES	15
WISDOM	19	SUSANNA			
ECCLESIASTICUS	15				

The Books of the New Testament

MATTHEW	28	PHILIPPIANS	4	EPISTLE OF	
MARK	16	COLOSSIANS	4	JAMES	5
LUKE	24	I. THESSALO-		I. PETER	5
JOHN	21	NIANS	5	II. PETER	3
THE ACTS	28	II. THESSALO-		I. JOHN	5
EPISTLE TO THE		NIANS	3	II. JOHN	1
ROMANS	16	I. TIMOTHY	6	III. JOHN	1
I. CORINTHIANS	16	II. TIMOTHY	4	JUDE	1
II. CORINTHIANS	13	TITUS	3	REVELATION	22
GALATIANS	6	PHILEMON	1		
EPHESIANS	6	HEBREWS	13		

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